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ST. SERGY OF RADONEZH

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CONTENTS

Christmas Message of Patriarch Aleksy II of Moscow and All Russia	2
Second Anniversary of Enthronization of His Holiness Patriarch Aleksy II	4
Congratulatory Address of Metropolitan Filaret of Minsk and Slutsk, Patriarchal Exarch to All Byelorussia	4
Oration Delivered by His Holiness Patriarch Aleksy II After Divine Liturgy on the Second Anniversary of His Enthronization	5
Telegrams	7
Decisions of the Holy Synod	8

CHURCH LIFE

Communique on the Visit by His Holiness Patriarch Aleksy II to the Orthodox Church of Hellas	14
From the Speeches Delivered by His Holiness Patriarch Aleksy II During His Official Visit to the Orthodox Church of Hellas	15
His Holiness Patriarch Aleksy II Goes to Valaam on a Pilgrimage by <i>Ye. Komarov</i>	21
From the Address of His Holiness Patriarch Aleksy II of Moscow and All Russia During His Visit to the Kaluga Diocese, St. Petersburg and Valaam Monastery	24
Ecumenical Patriarch Representatives Visit Moscow	26
Decisions of the Council of the Ukrainian Orthodox Church	26
Address of the Council of the Ukrainian Orthodox Church to Pastors, the Monastic Community and All Faithful Children	27
Address of the Council of the Ukrainian Orthodox Church to Leonid Kravchuk	29
Metropolitan LEONTY of Donetsk and Slavyansk (In Memoriam)	30
Seminar of Teachers of Catechism in Smolensk	31
Address by Metropolitan KIRILL of Smolensk and Kaliningrad to Participants in the Seminar of Teachers of Catechism	32
The Enlightening Flame of Christ's Faith by <i>M. Dudko and A. Piskunov</i>	35
Lavra's Feast by <i>Konstantin Komarov</i>	38
St. Sergy of Radonezh by <i>Metropolitan Antony Blum of Surozh</i>	42
On the Role of St. Sergy of Radonezh in the History of Our Monasticism by <i>Prof. Ye. Golubinsky</i>	42
New Year Sermon by <i>Patriarch Tikhon</i>	48

OIKOUMENE

Are Orthodox Churches Not Churches in the Eyes of the Vatican? Is the Vatican a Church?	49
The Orthodox Want a Dialogue	49

CHURCH AND SOCIETY

"Russian Sobornost"—a New World Fund	52
A Church Behind the Barbed Wire by <i>Aleksandr Yakovlev</i>	52
Let Thy Everlasting Light Shine for Us, the Sinners by <i>O. Dobronravov</i>	54
"Resurrected by God's Grace" by <i>Archpriest Boris Stark</i>	57
The Church and the State by <i>Deacon Maksim Kozlov</i>	62
On the Centenary of the Birth of Pavel Korin, a Great Russian Artist	64

CHRISTMAS MESSAGE

of Patriarch Aleksy II of Moscow and All Russia to Archpastors, Pastors and All Faithful Children of the Russian Orthodox Church

"Let us offer faith instead of gold, love instead of frankincense, deeds instead of myrrh to the Creator which should come into the world."

(FOREFEAST STICHERA)

Beloved in the Lord venerable archpastors, God-loving fathers, holy monks and nuns, dear brothers and sisters,

The Holy Church is leading us to the great Feast of the Nativity of Christ through a forty-day feast and preparing us for its worthy celebration by special hymns. The words of the stichera we have just heard mean that neither gold, frankincense, myrrh, nor any other earthly treasures are expected from us. What Divine Infant Christ does expect are spiritual gifts and deeds of goodness and mercy. St. John Chrysostom names the gifts mentioned by Apostle St. Paul (1 Cor. 13. 13): faith, hope, charity.

Thank the Lord, we are now celebrating the Nativity of Christ again. But we are marking the great feast in conditions still crucial for the sovereign states undergoing the inevitable and most complex process of fundamental restructuring of their life. It is sorrowful that the changes are accompanied with a painful strain in the political, social and economic spheres of the life of our society, with torturous and at times bloody ethnic conflicts and armed clashes. We feel profound sympathy for the victims of these clashes and pray for our brothers and sisters who suffer or perish. Our sympathy for the destitute, refugees, orphans, the ailing and invalids should find expression in good deeds the Lord calls us to in His talk with the disciples on the Last Judgment (Mt. 25. 31-46).

Fathers and zealots of the Holy Church remind us that the Feast of the Nativity of Christ is a feast of peace, charity, unity, love of the neighbour. St. Ioann of Kronshtadt the Righteous in one of his Christmas edifications cites Gregory of Nissa, a saint of the 4th century: "You should suppress hatred, put an end to enmity and vengeance, eliminate quarrels, drive out hypocrisy, extinguish rancour smouldering in your heart and, instead, introduce love, joy, peace, goodness and magnanimity."

And it refers to us, brothers and sisters, children of the Holy Orthodox Church. For the Church is the pillar and ground and the herald of the lofty principles of the Orthodox morals.

With the help of God, all of us, archpastors and pastors, monks and nuns, and laymen should build up good morals in ourselves and our near and dear ones. It is the duty of our Christian conscience and our Orthodox mission. We should oppose by word and deed anything that brings damage to the spiritual nature of man, destroys the foundations of family life; we should oppose the evil that corrupts our society from within and from without: vindictiveness and intolerance, distrust and animosity, suspiciousness and idleness, deception and indifference, hard drinking, drug addiction and other forms of moral degradation they involve....

For our Church the past year was both joyous and sorrowful.

Our church life was darkened by a split, baneful in its essence, which has been artificially implanted into the Ukrainian Orthodox Church and brought no little suffering to her

hierarchs, clergy, monks and nuns, and laymen. The cause of profound bitterness, as before, is the inadmissible, sinful and anticanonical intrusion in our church life by the Russian Orthodox Church Abroad. Harm is being done to our Church by certain heterodox confessions and sects which take advantage of the spiritual vacuum that has appeared on our canonical territory in the post-revolutionary period, and engage in active proselytizing.

But the Lord is merciful. We should thank Him both for the trials He sends down upon us and the blessings He grants. The past year was marked by quite a few significant church events that brought us deep spiritual joy.

Last year in spring the miraculous invention and solemn translation of the holy relics of St. Tikhon, Patriarch of Moscow and All Russia, a great confessor of our Church, took place. Last summer Sts. Kirill and Maria, parents of St. Sergy of Radonezh, were canonized to be venerated by the entire Church. Canonized also were the new martyrs of Russia: Metropolitan Vladimir of Kiev; Metropolitan Veniamin of Petrograd; Archimandrite Sergy; laymen Yuri and Ioann; Grand Princess Yelizaveta, and Sister Varvara. In autumn the holy relics of Sts. Zosima, Savvaty and German, the Solovetski zealots and miracle workers, were translated to the Transfiguration of the Saviour Monastery on the Solovki Islands, and the 600th Anniversary of the demise of Abba St. Sergy of Radonezh the Miracle Worker was prayerfully celebrated on a wide all-Church scale.

Last year, through God's will, I visited a number of dioceses of our Holy Church. I keep a fond and grateful memory of my prayerful communion with archpastors, clergy and people of God in the lands of Kaluga, Vologda, Arkhangelsk and Astrakhan and also at the Trinity Cloister of St. Serafim at Diveyevo. Veneration of the local shrines in these dioceses, prayers offered up before them and communion with people will ever be kept in my heart as a gift of God fortifying me spiritually in the Patriarchal service.

My dear archpastors-brothers in the Lord, venerable fathers, holy monks and nuns, beloved brothers and sisters.

It is with love and joy that I congratulate you all on the great and glorious Feast of the Nativity of Christ and a New Year! I wish you spiritual and bodily health and joy in the Lord, His Most Pure Mother and all the saints of God. May you always keep peace in your souls and in your relations with those that are near and far off. May you be unwearied in offering up daily prayers, visiting the church of God for common prayer, reading the word of God, educating your children in the love of the Holy Church and the Motherland. I am calling upon you all to come out firmly for the Orthodox faith, to be steadfastly faithful and devoted to the Mother Church.

Everyone of us must help each other, support the weak and the needy, display mutual tolerance and selflessness in the name of the Lord and multiply love for those around us so that we might, supporting each other, overcome the trials we are facing.

It is by our faith that the Lord will measure our labours, and prayers, and the praises we offer up to Him: Christ is born this day of the Virgin in Bethlehem. And we are crying: *Glory to God in the highest, and on earth peace, good will toward men* (Lk. 2.14).

ALEKSY,
Patriarch of Moscow and All Russia

Christmas
1992/1993
Moscow

Second Anniversary of Enthronization of His Holiness Patriarch ALEKSY II

On June 10, 1992, the Russian Orthodox Church marked the second anniversary of the enthronization of His Holiness Patriarch Aleksey II of Moscow and All Russia.

On that day His Holiness celebrated Divine Liturgy at the Cathedral Church of the Epiphany assisted by Metropolitans Vladimir of Kiev and All the Ukraine, Filaret of Minsk and Slutsk, Patriarchal Exarch to All Byelorussia, Ioann of St. Petersburg and Ladoga, Yuvenaly of Krutitsy and Kolomna, Leonty of Orenburg and Buzuluk, Nikodim of Kharkov and Bogodukhov, Pitirim of Volokolamsk and Yuriev, Vladimir of Pskov and Velikie Luki, Gedeon of Stavropol and Baku, Serapion of Tula and Belev, Agafangel of Vinnitsa and Bratslav, Mefody of Voronezh and Lipetsk; Archbishops Feodosy of Omsk and Tara, Maksim of Moghilev and Mstislavl, Simon of Ryazan and Kasimov, Platon of Yaroslavl and Rostov, Iov of Zhitomir and Ovruch, Valentin of Grodno and Volkovyssk, Varnava of Cheboksary and Chuvashia, Amvrosy of Ivanovo and Kineshma, Serafim of Penza and Kuznetsk, Yevsey of Samara and Syzran, Yevgeny of Tambov and Michurinsk, Aleksey of Alma-Ata and Semipalatinsk, Vladimir of Kishinev and Moldova; Bishops Nifon of Philippopolis (Antiochian Patriarchate), Herman of Philadelphia and East Pennsylvania (Orthodox Autocephalous Church in America), Afanasy of Perm and Solikamsk, Antony of Uralsk and Guryev, Panteleimon of Arkhangelsk and Murmansk, Paisy of Orel and Bryansk, Viktor of Tver and Kashira, Antony of Krasnoyarsk and Yeniseisk, Arseny of Istra, Filaret of Astrakhan and Yenotayevka, Vikenty of Bendery, Dimitry of Tobolsk and Tyumen, Yevlogy of Vladimir and Suzdal, Onufry of Chernovtsy and Bukovina, Sergy of Ternopol and Kremenets, Yerofei of Balakhna, Alipy of Donetsk and Slavyansk.

Praying in the sanctuary were Archbishops Antony of Chernigov and Nezhin, Melkhisedek of Sverdlovsk and Kurgan, Irinei of Rovno and Ostrog, Isidor of Krasnodar and Kuban, Kliment of Kaluga and Borovsk; Bishops Anatoly of Kerch and Surozh, Simon of Brussels and Belgium, Mark of Argentina and South America, Ioanniky of Donetsk and Lugansk, Georgy of Chelyabinsk and Zlatoust, Aleksandr of Riga and Latvia, Aristarkh of Gomel and Mozyr, Gleb of Dnepropetrovsk and Zaporozhye, Tikhon of Novosibirsk and Barnaul, Yelefery of Chimkent and Tselinograd, Arkady of Magadan and Kamchatka, Sofrony of Tomsk, and Innokenty of Khabarovsk and Blagoveshchensk.

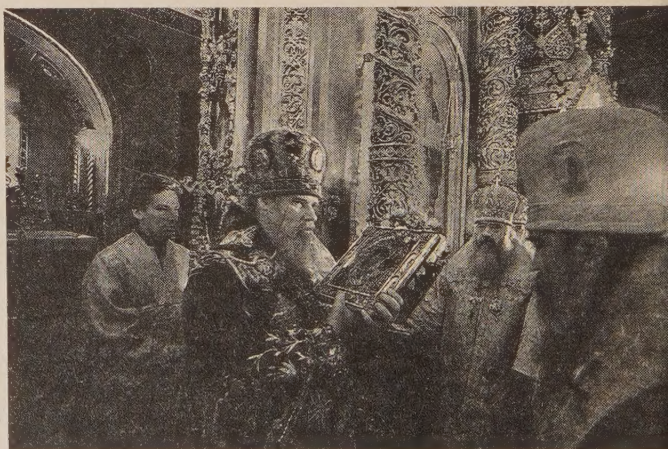
The divine service was attended by clerics of the Moscow churches, representatives of monasteries and convents, theological schools, parish councils, fraternities and sisterhoods, Synodal institutions. Present also were representatives of state power, among them V. Zorkin, Chairman of the Constitutional Court of Russia, S. Filatov, Vice-President of the Supreme Soviet of Russia, and Yu. Luzhkov, Mayor of Moscow.

After the service His Holiness was greeted by Metropolitan Filaret of Minsk and Slutsk, Exarch of All Byelorussia who presented him with a Kazan Icon of the Mother of God. His Holiness the Patriarch received congratulations from the Moscow clergy.

Congratulatory Address of Metropolitan FILARET of Minsk and Slutsk, Patriarchal Exarch to All Byelorussia

Your Holiness, please accept our prayerful greetings and congratulations on the anniversary of Your Patriarchal enthronization.

Two years have passed since the day, or rather, have flashed by. And these years have been eventful for our Homeland and the Church. Thank the Lord, our Church, guided by the Holy Spirit and fortified by Your wise administration, has passed the shocks of these two years the way our society has, for we are all human and nothing human is alien to us. But as I have said, through Divine Providence and Your God-wise rule, the Holy Church is overcoming the troubles of the day. The ship rocked by the waves is steadily advancing to the quiet refuge—the Kingdom of Heaven. We know not the day or hour when the Universe will see the Second Coming of its Creator and Master, our Saviour Jesus Christ.



His Holiness Patriarch Aleksey II accepting congratulations from Metropolitan Filaret of Minsk and Slutsk, Patriarchal Exarch to All Byelorussia

Oration Delivered by His Holiness Patriarch ALEKSY II After Divine Liturgy

Thank you for your profound, moving and heartfelt congratulations on the second anniversary of my Patriarchal service. I cordially thank my brother archpastors, pastors, representatives of our cloisters and theological schools and entire all-Russian Orthodox flock we were all praying for on this day so memorable for me. Looking back upon the past two years of my Patriarchal service which were far from easy, I should say in the words of the saint of Christ's Church, John Chrysostom: Glory to the Lord for all! For the joys the Lord consoled, encouraged and supported us with and for the sorrows he visited on us, on our Holy Church, our Homeland over the past two years.

In today's Gospel lesson we heard the words: *ye shall be sorrowful, but your sorrow shall be turned into joy* (Jn. 16. 20). And the Lord offers us joys of the spirit not to be equalled by anything on earth. In the past two years we prayed before the holy relics of St. Serafim of Sarov, we invented the holy relics of the saintly confessor, Patriarch Tikhon of All Russia, and it gave us unearthly joy that helped us to overcome sorrows and grief, hardships and trials the Lord visited on us.

Let us thank the Lord for granting us the power and courage to preserve the unity of the Church inspite of the events that disturbed the life in our Homeland over these two years. We have witnessed and are witnessing attempts to destroy the unity of the Church, to weaken the Holy Orthodox Church. It all happens



His Holiness Patriarch Aleksey II accepting congratulations from the clergy

Daily and hourly the Holy Church is calling her flock to be ever vigilant, for the sea of life is dangerous and we do not know when and wherefrom the storm might come. But we have an anchor to steady the ship on the waves—the Holy Gospel and the commandments of our Lord and Saviour Jesus Christ which the Church, in the person of her archpastors and pastors, faithfully preaches. We have apostolic rules, the patristic tradition, Church canons which all help us to speak forth the word of Christ's truth. We have a lot to say congratulating You today on the anniversary of Your enthronization. *But one thing is needful* (Lk. 10. 42), the Gospel says, and it is our conciliar prayer, the prayer of the Church which strengthens You in the lofty Patriarchal service to the glory of God, for the good estate of the Russian Church, for the benefit of our Homeland.

Many are the shrines You have revealed to our Church, we have found them anew. May they help, encourage and fortify You, Your Holiness, in your Patriarchal ministry.

May the Blessed Mother and Virgin, the zealous Intercessor for the Christian folk who sanctifies our Patriarchal Cathedral, and the incorruptible relics of St. Aleksey of Moscow, our heavenly patron, ever be the protecting veil fortifying us in body and spirit for the service of the Holy Mother Church. May the Lord help You, Your Holiness.

His Holiness Patriarch Aleksey II during the divine service at the Patriarchal Cathedral of the Epiphany on the day of the second anniversary of his enthronization





Congratulations of the faithful

against the background of the difficulties we all have to face. Everyone of us has to labour to keep church unity, to strengthen and cherish it as a gift of God, as a precious treasure granted to us.

We have come together today to celebrate Divine Liturgy, to receive Holy Communion partaking of the Purest Body of Christ, His Divine Blood. We may say together with the Apostle: *I can do all things through Christ which strengtheneth me* (Phil. 4. 13). The Lord will strengthen everyone in his service, his life's feat, be it an archpastoral or pastoral feat, monastic service or the one of a tutor at theological or parish schools, the service of the true faithful who understand and keep to the canonical truth and shun splits, discord, and disorder in church life, and are deaf to the calls for division. I would like to thank archpastors and pastors, monks and nuns, and pious laymen for the courage and firmness displayed in the past years. They have remained faithful to the Holy Russian Orthodox Church living on her spiritual sources.

We derive strength, courage and fortitude from partaking of the Divine Body and Blood of Christ.

The tasks we are facing are crucial. We must restore normal church life in all its plenitude: raise from ruins thousands of churches destroyed and plundered in the hard times, dozens of convents, restore to life parish schools, theological education, social service of the Church in hospitals, homes for the aged, prisons, in the army. These are the tasks we are aware of, and we will do our best to solve them with God's help.

I would like to thank the archpastors for the fraternal love which helped me when we discussed together church problems facing us and demanding conciliar solution. I would like to thank all pastors who zealously serve the people of God, enlighten and spiritually fortify the flock calling it to faith and spiritual perfection, to the multiplication of good and God's truth. I would like to thank monks and nuns who harmoniously combine prayer with labour and serve their neighbour—the pilgrims flocking to the shrines to gain the strength of the spirit so necessary for life and for overcoming difficulties. I thank you all, brothers and sisters, the all-Russian flock, for the prayers you offer for our Church, and for me, her Primate.

May be I have not responded to all thoughts and questions in the two years of my Patriarchal service. As a human being I am weak and feeble. It is the power of the Lord that helps me in the inordinately difficult Primatial service I am carrying out sharing my labours with archpastors and pastors of our Holy Church, with the entire God-loving flock who take our joys and sorrows as their own.

I think that the recent unveiling and consecration of the monument to Sts. Kirill and Methodius Equal to the Apostles in downtown Moscow has been a great spiritual consolation for all of us. This is the first monument consecrated in revived Russia. And it is dedicated to the enlighteners of the Slavs.

Thank you brother archpastors and honourable fathers, brothers and sisters, for the common prayer and

good wishes, for the love I am probably not worthy of, the love that accompanies me on my journeys and in my service. May the Lord grant us courage to continue our service, may the Lord strengthen us with his grace, may He turn our sorrow and grief into joy. Fortified by His grace we will carry out our service to the glory of God strengthening the unity of our Russian Orthodox Church, supporting each other and following the commandments of the Lord: *Bear ye one another's burdens, and so fulfil the law of Christ* (Gal. 6. 2). The Lord will give us His blessing, will grant us the strength to carry out our service for the good estate of the Holy Church of Christ, for the benefit of God's people who expect us to edify them, to point out the ways of a royal priesthood, to fortify them through prayer.

TELEGRAMS

Primates of Local Orthodox Churches Respond to Election of Metropolitan Vladimir of Kiev and All the Ukraine

To His Holiness ALEKSY II, Patriarch of Moscow and All Russia

Moscow

Your Beatitude, beloved brother in the Lord, the happiness of our brotherly meeting during Your recent visit to Jordan and the Holy Land is still fresh in our memory. It was a special blessing of God to share with You the joy of the Resurrection of Our Lord Jesus Christ.

Filled with these emotions, we received Your telegram in which You inform us that on May 27 the Orthodox bishops of the Ukrainian diocese elected His Eminence Metropolitan Vladimir of Rostov and Novocherkassk as Metropolitan of Kiev and All the Ukraine in place of Metropolitan Filaret Denisenko who was deprived of the rank.

At its session on June 9, 1992, our Holy Synod thoroughly studied Your telegram and, through us, expresses full support for the decision taken by our beloved Russian Orthodox Sister Church. We have also been informed that Metropolitan Filaret Denisenko refused to comply with the church sanctions.

Profoundly disturbed by the anticanonical acts, we censure them and assure Your Beatitude that we recognize none of his actions, consecrations and appointments of bishops.

Once again expressing our solidarity with and full support for the Russian Orthodox Church, and offering up zealous prayers at the Holy Sepulchre, entreating our Lord Jesus Christ to fortify newly elected Metropolitan Vladimir as canonical Head of the Ukrainian Orthodox dioceses and grant him wisdom for performing the difficult task he is to tackle in the crucial period the Russian Orthodox Church faces now.

Embracing You with brotherly love in the Lord, ever Yours,

DIODOROS I, Patriarch of Jerusalem

Jerusalem

Wednesday, June 10, 1992

* * *

Moscow

It is with the feeling of love that I accepted your telegram about Metropolitan Vladimir having been elected Primate of the Ukrainian Orthodox Church. Thank you

very much for the information. I assure you, my dear brother, of our prayers for Your Holiness, for the Primate, Metropolitan Vladimir, and for the entire Church of Russia, your Holy Synod and the Orthodox Church in the Ukraine. May God be with You.
With brotherly kiss,

*PARTHENIOS III, Pope and Patriarch of Alexandria
and All Africa*

* * *

*St. Daniel's Monastery
22 Danilovsky Val
Moscow*

To the attention of His Beatitude Aleksy, Patriarch of Moscow and All Russia: dear brother, it was with gratitude that we received Your fax. Congratulating You on the measures taken with regard to the Ukraine. Please convey our congratulations to Metropolitan Vladimir, the sole lawful Primate in the Ukraine.

Yours ever in brotherly cooperation,

*IGNATIOS IV,
Patriarch of Antioch the Great and All the East*

To His Eminence Metropolitan VLADIMIR of Kiev

*St. Daniel's Monastery
Moscow*

Your beloved Eminence, please accept our warm congratulations on Your election as Metropolitan of Kiev and All the Ukraine.

Cordially wishing You every success,

CHRYSOStOMOS, Archbishop of Cyprus

DECISIONS OF THE HOLY SYNOD

At its session on June 10, 1992, the Holy Synod, chaired by the PATRIARCH,

RESOLVED: that blessing be given to the opening of the Svyatogorsk Monastery of the Holy Dormition, Pskov Diocese;

that Hegumen Sergy Sosnovsky be confirmed in the post of the father superior of the Svyatogorsk Monastery and that he be raised to the dignity of archimandrite;

that blessing be given to the opening of the Monastery of the Nativity of the Mother of God in the city of Tomsk, Novosibirsk Diocese;

that Hieromonk Serafim Tarabykin be confirmed as the father superior of this monastery and that he be raised to the dignity of hegumen.

At its session on July 17, 1992, the Holy Synod, chaired by the PATRIARCH,

RESOLVED: that the election of Archimandrite Pyotr Karpusyuk, father confessor of the Stauropegion Convent of the Exaltation of the Holy Cross in Domodedovo, Moscow Region, to the Turov See of the Byelorussian Exarchate, be confirmed;

that the appointment of His Grace Bishop Dimitry of Polotsk and Glubokoye to the Vitebsk See be confirmed;

that the appointment of His Grace Bishop Gleb Savin to the Polotsk See be confirmed after his official transition from the Ukrainian Orthodox Church to the Byelorussian Exarchate.

At its session on August 11, 1992, the Holy Synod, chaired by the PATRIARCH,

RESOLVED: that profound satisfaction be expressed in connection with the successful official visit by Patriarch Aleksy II to His Beatitude Archbishop Seraphim, which was keynoted by the spirit of Christian love and their communion in the Divine Eucharist and joint prayers;

that the unanimity of the Primates of the two Churches on the need to develop fraternal cooperation between the two Churches and consolidate pan-Orthodox unity in the context of the problems now faced by the Orthodox Church, be noted with satisfaction;

that welcomed be the statement made by the Primates of the two Churches regarding the need to counter and condemn the activity of any schismatic groups, including the

activity of the Uniates in the Western Ukraine and elsewhere, as a result of which the legitimate rights of Orthodox people are being trampled upon;

that noted with satisfaction be the great attention accorded to Patriarch Aleksy II by President Konstantin Karamanlis of Greece, who decorated the Patriarch with the highest state order;

that noted with gratitude be the warm welcome, cordiality and hospitality accorded to His Holiness the Patriarch and his party by His Beatitude Archbishop Seraphim, hierarchs, the monastic community and the pious flock;

that noted with satisfaction be the act of the Theological Faculty of the Athens University, which conferred the degree of doctor honoris causa upon Patriarch Aleksy II;

that blessing be given to the general church participation in the solemnities of the Byelorussian Orthodox Church devoted to the celebration of the Millennium of the Polotsk Diocese and the Orthodox Church in Byelorussia.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Slutsk, Patriarchal Exarch to Byelorussia, on the theological conversations of delegations of the Russian Orthodox Church and the German Episcopal Conference on the theme "The Church in a Pluralistic Society", held in the town of Altötting, Germany, on May 3-4, 1992.

RESOLVED: that the stand taken by the delegation of the Russian Orthodox Church during the negotiations be approved;

that noted be the concern expressed by the sides in the final communiqué over the fact that "relations between the Orthodox and the Catholic Churches have been put to a particular trial in connection with the problem of the union";

that thanks be expressed to Friedrich Cardinal Wetter, Archbishop of Munich and Freising, for hospitality.

His Eminence Metropolitan Ioann of St. Petersburg and Ladoga, Chairman of the Liturgical Commission, submitted offices to:

1. St. Ignaty, Bishop of the Caucasus and the Black Sea;
2. St. Makary, Metropolitan of Moscow and All Russia;
3. Orthodox Prince St. Dimitry Donskoi;
4. St. Andrei the Icon Painter;
5. St. Feofan the Recluse of Vysha;
6. Presbyter St. Ioann the Righteous, Miracle Worker of Kronshtadt;
7. St. Ksenia of St. Petersburg, Fool in Christ;
8. Akathistos to St. Ioann the Righteous of Kronshtadt;
9. Akathistos to St. Mercury of Alexandria, the Great Martyr.

RESOLVED: that the nine offices submitted by His Eminence Metropolitan Ioann of St. Petersburg and Ladoga be approved and blessing be given for their use.

HEARD: the report by Metropolitan Yuvenaly of Krutitsy and Kolomna on the theological conversations of representatives of the Russian Orthodox Church and the Episcopal Church in the USA on the theme "Episcopal Service in the Church", held in Moscow on June 24-27, 1992.

RESOLVED: that the report be acknowledged; that the results of the conversations which enabled the sides to get a profound understanding of the traditions of the episcopal service of each of the Churches, of the theological and historical aspects of this issue and the modern practice of this service, be approved;

that hope be expressed that the results of this meeting

be a major contribution to the pan-Orthodox dialogue with the Anglicans;

that it be considered useful to continue the bilateral theological dialogue of representatives of the Russian Orthodox Church and the Episcopal Church in the USA, initiated more than one hundred years ago.

HEARD: the report by His Eminence Metropolitan Yuvenaly of Krutitsy and Kolomna on the Consultation of the World Council of Churches and the Conference of European Churches devoted to problems of Uniatism, which was held in Geneva, Switzerland, on June 30-July 6, 1992, and on the participation of the delegation of the Russian Orthodox Church in its work.

RESOLVED: that the report be acknowledged;

that the stand adopted by the delegation of the Russian Orthodox Church at the Consultation be approved;

that satisfaction be expressed with the results of the Consultation and that approved be its recommendations to the Central Committee of the World Council of Churches and the X General Assembly of the Conference of European Churches, aimed at extending effective assistance to the Local Orthodox Churches in Central and Eastern Europe with a view to eliminating the present tension and conflicts caused by the activity of the Catholic Churches of the Eastern Rite (Uniate Churches) which is inimical to Orthodoxy;

that a heartfelt gratitude be expressed to the World Council of Churches, the Conference of European Churches for their understanding of the stand of the Local Orthodox Churches on the Uniate issue and for the very useful efforts aimed at settling the present-day conflict which were expressed in a complex of research projects and the present consultation.

The Holy Synod also

RESOLVED: that Hieromonk Amvrosy Timrot of the Bobrenev Monastery of the Nativity of the Mother of God, a cleric of the Moscow Diocese, be included in the Commission on Canonization of Saints;

that blessing be given to the opening of the Borodino Convent of the Saviour in Mozhaisk District, Moscow Region;

that Sister Serafima Isayeva of the Novo-Golutvin Convent of the Holy Trinity in the town of Kolomna, Moscow Region, be confirmed as the mother superior of this convent, with her elevation to the dignity of hegumene, and a pectoral cross be bestowed upon her;

that the following changes be introduced to the Statute of the Alma-Ata, Urals and Chimkent dioceses:

In Section I, General Principles:

The diocese shall carry out its activity with full observance of the Constitution and the Legislation of the Republic of Kazakhstan now in force, the Civil Statute of the Russian Orthodox Church as well as the present Statute.

In Section II, Structure and Administration, point 8 be supplemented with the words:

To enter a diocese, all the afore listed structural subdivisions, hierarchically subordinate to the diocesan administration, shall submit a relevant written application to the ruling hierarch. Cessation of their activity is effected according to the same procedure. Decision of the ruling hierarch is final.

In Section IV, Concluding Principles, point 25 be supplemented with the words:

Changes and addenda to the Statute shall be introduced by the diocesan council and are subject to subsequent approval by the Holy Synod of the Russian Orthodox Church.

HEARD: the report by His Holiness the Patriarch on the situation in the Orthodox Church of Estonia.

RESOLVED: that confirmed be the decision of His Holiness Patriarch Tikhon of June 15/28, 1920, No. 1780 on granting the Orthodox Church in Estonia independence in ecclesio-economic, ecclesio-administrative, school-educational and ecclesio-civil affairs, taking into consideration the fact that the Orthodox Church in Estonia conducts her activity in a sovereign and independent state;

that, as a religious centre, the Moscow Patriarchate recognizes the Orthodox Church in Estonia as the owner of all the church property on the territory of Estonia;

that His Grace Bishop Kornily of Tallinn, the Patriarch's Vicar, be appointed the ruling bishop of the diocese with the title "of Tallinn and Estonia";

that in drafting the Statute of the Orthodox Church of Estonia the 1935 Statute of the Orthodox Church of Estonia be taken as a basis and that changes corresponding to the Church's real present-day position be introduced in it;

that His Grace Bishop Kornily of Tallinn be charged with preparing, within a month's time, a draft Statute of the Orthodox Church of Estonia as part of the Moscow Patriarchate, with its subsequent adoption by the Holy Synod of the Russian Orthodox Church and registration in state bodies of the Estonian Republic;

that prayerful wishes of prosperity and development be expressed to the Orthodox Church in Estonia and that God's blessing be invoked on the labours of her archpastor, the clergy and the laity.

HEARD: the report by His Eminence Metropolitan Yuvenaly of Krutitsy and Kolomna on the meeting he had with statesmen of the Latvian Republic in Riga on August 6, 1992, on Patriarch Aleksy's instructions, and on the discussion of questions relating to the situation in the Orthodox Church in Latvia.

RESOLVED: that the protocol of the meeting between Minister of Justice of the Latvian Republic, V. Skudra, and deputy of the Supreme Soviet of the Latvian Republic, A. Seikosts, with the representative of the Moscow Patriarchate of the Russian Orthodox Church Metropolitan Yuvenaly and Bishop Aleksandr of Riga and Latvia, held on August 1992, be approved;

that confirmed be the decision of His Holiness Patriarch Tikhon of July 6/19, 1921, No. 1026, on granting the Orthodox Church in Latvia independence in ecclesio-economic, ecclesio-administrative, school-educational and ecclesio-civil affairs, taking into consideration the fact that the Orthodox Church in Latvia exists on the territory of an independent state;

that Minister of Justice of the Latvian Republic, Mr. V. Skudra, be officially notified that, as the religious centre, the Moscow Patriarchate recognizes the Latvian Orthodox Church as the owner of all property on the territory of Latvia;

that it be agreed that in drafting the Statute of the Latvian Orthodox Church, the 1936 Statute of this Church should be taken as a basis, with amendments corresponding to the real situation in the Church, society and the state to be introduced into it;

that His Grace Bishop Aleksandr of Riga and Latvia be charged with preparing, within a month's time, a draft Statute of the Latvian Orthodox Church as part of the Moscow Patriarchate with its subsequent adoption by the Holy Synod of the Russian Orthodox Church and registration in relevant state bodies of the Latvian Republic;

that prayerful wishes of prosperity and development be expressed to the Latvian Orthodox Church and that God's

blessing be invoked on the labours of her archpastor, the clergy and the laity.

The Holy Synod also

RESOLVED: that blessing be given to the opening of a theological school in the town of Kaluga;

that blessing be given to the opening of the first form of a theological seminary in the city of Tomsk;

that the question of the opening of a theological seminary be considered on the basis of the results of the 1992/1993 academic year;

that the functioning of the theological school in Omsk, which trains church personnel for the Omsk Diocese, be considered expedient;

that blessing be given to the opening of the Convent of the Protecting Veil of the Mother of God in the town of Suzdal;

that Sister Sofia Kuznetsova be confirmed as the mother superior of the Convent of the Protecting Veil of the Mother of God;

that blessing be given to the opening of the St. Zosima Hermitage of the Smolensk Icon of the Mother of God in Arsaki, Aleksandrov District, Vladimir Diocese;

that blessing be given to the reopening of the St. George Convent in the Village of Surucheny, Yaloven District, Republic of Moldova;

that Sister Aleksandra Byndya be appointed mother superior of the St. George Convent in Surucheny, with her elevation to the dignity of hegumene;

RESOLVED: that blessing be given to the revival of the Kursk Korennaya Hermitage of the Nativity of the Mother of God, returned to the Church in 1989;

that blessing be given to the opening of the Convent of the Protecting Veil of the Mother of God and of St. Aleksandr Nevsky in the township of Kolyvan, Novosibirsk Diocese;

that Hegumene Nadezhda Yeryomina be confirmed as the mother superior of the convent;

that blessing be given to the opening of the Svena Monastery, of the Holy Dormition in the city of Bryansk.

HEARD: the report by His Eminence Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the XIV SYNDESMOS General Assembly, held on June 2-7, 1992.

Note: The assembly of SYNDESMOS—the World Fellowship of Orthodox Youth Organizations, has been held in Russia for the first time on the invitation of the Russian Orthodox Church. It was organized by the All-Church Orthodox Youth Movement. The sessions were held on board M/S Mikhail Frunze, following the Moscow-Kostroma-Yaroslavl-Moscow route. The youth delegation of the Russian Orthodox Church was headed by Chairman of the All-Church Orthodox Youth Movement Bishop Aleksandr of Kostroma and Galich. On the assembly's opening day the delegates prayed at Divine Liturgy concelebrated by His Holiness Patriarch Aleksy II of Moscow and All Russia and a host of bishops in Moscow's Epiphany Cathedral. His Holiness Patriarch Aleksy addressed the delegates with a speech of greeting. At the session, devoted to the opening of the assembly, Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, delivered a report and then conducted a solemn moleben for the motor-ship's departure.

During the assembly's work the All-Church Orthodox Youth Movement of the Moscow Patriarchate and the Minsk Theological Seminary became new members of SYNDESMOS.

During the motor-ship's stops in Yaroslavl and Kostroma

delegates to the assembly met with these cities' young people, students, prayed at solemn divine services conducted by bishops of several Local Orthodox Churches who took part in the work of the assembly. Delegates visited children's hospitals in Yaroslavl to which they presented medicines and medical equipment. At meetings with young people Orthodox literature and booklets on the activity of SYNDESMOS were distributed among all those who wanted to get them.

The assembly was preceded by round-table conferences of SYNDESMOS former and present leading officials. The conferences were devoted to the 40th anniversary of SYNDESMOS and were held in the conference hall of the Department for External Church Relations on May 30-31, 1992.

RESOLVED: that the report be acknowledged; that hope be expressed that the results of the assembly promote further successful activity of SYNDESMOS and also the development of the process of the Christian education of the youth of Russia and the cause of Christian unity;

that the admission of the All-Church Orthodox Youth Movement and Minsk Theological Seminary to SYNDESMOS be noted with satisfaction;

that the election of Father Andrei Netsvetayev, Vitebsk Diocese, and Vladislav Chernyshev, staff member of the All-Church Orthodox Youth Movement of the Russian Orthodox Church, as members of the SYNDESMOS Executive Committee be acknowledged;

that thanks be expressed to His Grace Bishop Aleksandr of Kostroma and Galich, Chairman of the All-Church Orthodox Youth Movement, and all those involved in organizing and holding the XIV SYNDESMOS General Assembly in Russia.

At its session on August 12, 1992, the Holy Synod, chaired by the PATRIARCH,

RESOLVED: that Hieromonk Mark Golovkov, graduate of the Moscow Theological Academy, be appointed member of the Russian Orthodox Mission in Jerusalem.

HEARD: the report by His Eminence Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the Consultation of the World Council of Churches on Christian Religious Education in Central and Eastern Europe held in St. Daniel's Monastery, Moscow, on June 18-24, 1992, on the invitation of the Russian Orthodox Church.

RESOLVED: that the report be acknowledged; that satisfaction be expressed with the results of the Consultation;

that the recommendations of the Consultation on the development of Christian religious education for the countries of Central and Eastern Europe be approved.

HEARD: the report by His Eminence Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations, on the visit he paid on July 3-10, 1992, to the Düsseldorf Diocese of the Moscow Patriarchate on the invitation of its ruling hierarchy, Archbishop Longin, and on the meetings and talks he had during this visit with representatives of ecclesiastical, public, business and government circles of Germany.

RESOLVED: that the report be acknowledged; that gratitude be expressed to His Grace Archbishop Longin for his earnest labours involved in organization and coordination of humane assistance extended to the aged,

invalids, the sick and children through the Russian Orthodox Church;

that noted be the special role played by Christians of Germany in extending humane assistance to our fellow countrymen through the Russian Orthodox Church, as well as the importance and constancy of their contribution, and that these acts be regarded as a particularly important factor in consolidation and development of friendship, confidence and cooperation between the peoples of our countries and our Churches.

HEARD: the presentation by His Eminence Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations of the Moscow Patriarchate, of the Draft Rules of this Department.

RESOLVED: that the Rules of the Department for External Church Relations of the Moscow Patriarchate be endorsed.

CONSIDERED: the state of affairs in the field of theological education in the Moscow Patriarchate.

RESOLVED: that His Grace Archbishop Aleksandr of Dmitrov be released from his post of the head of the Education Committee at the Holy Synod and the rector of the Moscow Theological Academy and Seminary and be superannuated;

that His Grace Bishop Filaret of Astrakhan and Yenotayevka be made the rector of the Moscow Theological Academy and Seminary, Bishop of Dmitrov, Vicar of the Moscow Diocese and be charged with ad interim administration of the Astrakhan Diocese;

that Archpriest Prof. Vladimir Sorokin be relieved of his duties as the rector of the St. Petersburg Theological Academy and Seminary to enable him to expand his activity in the sphere of social and missionary service in the St. Petersburg Diocese;

that Archpriest Prof. Vasily Stoikov be appointed acting rector of the St. Petersburg Theological Academy and Seminary;

that Archpriest Georgy Telpis be relieved of his duties as assistant rector of the St. Petersburg Theological Academy and Seminary;

that Hieromonk Veniamin Novik be appointed assistant rector of the St. Petersburg Theological Academy and Seminary, with his elevation to the dignity of hegumen; that the appropriate ukases be issued.

CONSIDERED: preparations for marking the 600th anniversary of the demise of St. Sergy of Radonezh.

RESOLVED: that His Grace Archbishop Aleksandr be released from his post of the Chairman of the Commission for Marking the 600th Anniversary of the Demise of St. Sergy, Hegumen of Radonezh;

that His Eminence Metropolitan Yuvenaly of Krutitsy and Kolomna, permanent member of the Holy Synod, be appointed Chairman of the Commission;

that His Grace Bishop Filaret of Dmitrov, rector of the Moscow Theological Academy and Seminary, be appointed member of the Commission;

that the Department for External Church Relations be instructed to render comprehensive assistance to the Commission in carrying out its work;

that the following jubilee programme be endorsed:

October 2, 3 and 5, 1992—the holding of the International Scientific Conference "St. Sergy of Radonezh and Traditions of Russian Spirituality";

October 5—the opening of the jubilee exhibition.

October 6—the Jubilee Solemn Function.

(Report by His Holiness Patriarch Aleksey II of Moscow and All Russia. Guests' greetings. A religious concert).

October 7, 3 p. m.—Small Compline with the akathistos to St. Sergy;

6 p. m.—All-Night Vigil.

October 8, 9.30 a. m.—Divine Liturgy in Lavra churches. Festal moleben. Reception by His Holiness the Patriarch in the Refectory Church.

HEARD: petition by His Grace Archbishop Nikolai of Vladivostok and Primorye on his superannuation for health reasons (doctors' conclusion is enclosed).

RESOLVED: that His Grace Archbishop Nikolai of Vladivostok and Primorye be relieved of the administration of the diocese for health reasons and be superannuated;

that Archpriest Boris Pushkar, docent at the Moscow Theological Academy, be made Bishop of Vladivostok and Primorye after his profession and elevation to the dignity of archimandrite, with the office of nomination and consecration as bishop to be held in the city of Moscow; that the appropriate ukases be issued.

CONSIDERED: the position of the dioceses of the Russian Orthodox Church in the Lithuanian Republic and the Republic of Moldova as situated in sovereign states.

RESOLVED: that Their Graces Archbishop Khrisostom of Vilna and Lithuania and Archbishop Vladimir of Kishinev and Moldova be instructed to submit at the next Holy Synod session a report on the situation in the dioceses headed by them.

CONSIDERED: the case of former Bishop Ionafan Yeletskikh of Pereyaslav-Khmel'nitsky, Vicar of the Kiev Diocese.

RESOLVED: that pending the final decision on the case of former Bishop Ionafan Yeletskikh of Pereyaslav-Khmel'nitsky, Vicar of the Kiev Diocese, the opinion of the Synod of the Ukrainian Orthodox Church be requested on this issue.

CONSIDERED: the petitions by former Bishop Ioann Bondarchuk of Zhitomir.

RESOLVED: that the opinion of the Synod of the Ukrainian Orthodox Church be requested on this issue;

that former Bishop Ioann Bondarchuk of Zhitomir be suggested to submit an appraisal of his activity on the organization of the schism for which he was defrocked and deprived of his monastic status.

HEARD: the report by His Eminence Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations of the Moscow Patriarchate, on the situation that has arisen in connection with the forthcoming action "Volga-92 Mission".

Note: In February 1992, the Russian Orthodox Church received an invitation to take part in the evangelization "Volga-92 Mission", whose organizers are "Mission Europe" (with its headquarters in the town of Koondern, Germany), which, in its turn, is a branch of a major international evangelization society "Campus Crusade for Christ" ("Assembly of Zealots of Christ's Faith), with its headquarters in Orlando, Florida, USA.

The "Volga-92 Mission" is a continuation of the two evangelization actions held in St. Petersburg—"Leningrad-90" and "Leningrad-91". The main preacher there was Finnish pastor Kalevi Lehtinen, who lives in Germany and who will be the leading evangelizer in the "Volga-92 Mission". Baptist communities of Leningrad and the Leningrad region provided the main support for these actions. Metropolitan Ioann of Leningrad and Ladoga was informed of these events by leaders of these actions.

In addition, among the initiators of the "Volga-92 Mission" was the North Western Biblical Commission formed in 1990 to prepare new translations of the Holy Writ, organize publication and distribution of the Bible. The society is interconfessional by composition (it also includes the Orthodox) and has its headquarters in St. Petersburg. The North-Western Biblical Commission contacted the "Volga-92 Mission" on its own initiative.

The Russian Orthodox Church received an official invitation for cooperation from the "Volga-92 Mission" after the basic items of its programme had been planned and even implemented in part.

On March 12, 1992, international director of the "Volga-92 Mission", Pastor Markk Happonen, was received in Moscow by Metropolitan Kirill. After this meeting a special group was formed in the Department for External Church Relations of the Moscow Patriarchate, which was headed by Archpriest Viktor Petlyuchenko, Deputy Head of the Department, to study facts related to the "Volga-92 Mission" so as to explore the possibility and usefulness of Orthodox participation in it. The group met several times with the international leadership of the "Volga-92 Mission" and its organizing committee, in particular, in St. Petersburg on March 23 and in Nizhni Novgorod on March 28.

It was found out that the "Volga-92 Mission" pursues three basic aims:

1. Large-scale propaganda of the Gospel in St. Petersburg and 12 Volga towns—Cherepovets, Yaroslavl, Kostroma, Nizhni Novgorod, Cheboksary, Kazan, Ulyanovsk, Samara, Saratov, Volgograd, Volgogradsk and Rostov-on-the Don.

2. Establishment in these Volga towns of standing evangelization centres which would maintain constant contact and cooperation with evangelization organizations abroad, receive recommendations, literature and other assistance from them for involving more and more people in their activity.

3. Paving the way for a similar and more extensive action, the "Trans-Siberia Mission", in 1993.

Organizational undertakings in localities were carried out and coordinated with the local authorities before negotiations were held between the "Volga-92 Mission" leadership and the Russian Orthodox Church. In its work the "Mission" made wide use of humanitarian and medical assistance.

The study of the activity of the "Volga-92 Mission" has shown that, regardless of the stand adopted by its leaders who made repeated statements concerning their negative attitude to proselytism, its danger remains very serious because of the missionary activity of foreign preachers.

To avoid negative consequences of the "Volga-92 Mission", connected with the intensification of proselytism and, at the same time, to use missionary resources of this action for Christian preaching, at a meeting chaired by His Holiness the Patriarch, the ruling hierarchs of the Volga dioceses, approved the conception of the Orthodox attitude to the "Volga-92 Mission". This conception presupposed the elimination, from the mission's programme, of theological and other elements unacceptable for the Orthodox. Participants in this meeting also agreed upon recommendations concerning organization of relevant work in localities. The hierarchs agreed that it was necessary to use the "Volga-92 Mission" to strengthen the Orthodox witness, to encourage Orthodox worshippers in their quest for new, modern forms of preaching the word of God.

Hegumen Markell Vetrov, head of the sector of education of foreign students in the St. Petersburg Theological Academy, was put in charge of the programme of the Russian Orthodox Church's participation in the "Volga-92 Mission". He also became a co-chairman of the Organizing Committee.

On June 11, this year, Metropolitan Kirill met with Pastor Kalevi Lehtinen and expressed his concern over the form of the concluding call to the listeners of his sermon.

The point is that, as a rule, Pastor Lehtinen, just as some other Evangelical preachers, concludes his sermon with a call to all those who got to believe to come up to him or otherwise indicate his or her conversion. According to the Orthodox understanding, man's turning to God is a result of an inner change of his heart which occurs under the impact of the grace of the Holy Spirit. This turning is a true repentance, a change of one's mind and life. An act of an immediate "conversion" in an atmosphere of collective exaltation is absolutely alien to the Orthodox tradition. Participation in such an act can be viewed by the Orthodox as an attempt to drive spiritually inexperienced people onto a religious path alien to Orthodoxy.

Yet the natural result of witnessing Christ should have been a call to listeners to go to the pastors of local Churches and communities so as to continue the spiritual tradition of their family and also to exclude any proselytic attempt.

Pastor Kalevi Lehtinen assured that he would thoroughly think over all his actions during a Christian feast so as to make them acceptable for the Orthodox.

However, at the concluding stage of preparations for the "Volga-92 Mission", at a meeting of representatives of local city committees, held in St. Petersburg on July 21-24, this year, Pastor Kalevi Lehtinen declared that he could not abandon his concluding call to those who became converted to come up to the podium, because, he believes, "a physical act will be ventured upon by those who did realize the importance of the step taken by them—their turning to faith". Thus, the culminating event of the "Volga-92 Mission"—a Christian festal meeting, can be perceived by the Orthodox as proselytic. On the other hand, the Orthodox representatives of the Volga cities, who attended the meeting, said with alarm that in their dioceses the attitude to the "Volga-92 Mission" was far from being ambivalent.

In the Volga cities and some other regions many Orthodox believers, who learned about the "Volga-92 Mission" and the scale of its programme only recently, felt deeply alarmed by its possible consequences, detrimental to Orthodoxy, as a result of its proselytic influence. This can be explained by the fact that the time factor prevented them from getting adequate explanations concerning the steps taken by our Church to lend an Orthodox character to the forthcoming action of bearing witness to Christ. The lack of adequate explanations and understanding led to the situation when many Orthodox worshippers began to vigorously oppose any participation of the Church in the "Volga-92 Mission" and cooperation with its organizers. These opinions were reflected in the Statement of Orthodox members of local committees, adopted in St. Petersburg on July 22, 1992, which points to

the Protestant nature of the prospective "Volga-92 Mission" and expresses concern over possible negative results of the participation of the Orthodox clergy in it.

At the same time, in their address to hierarchs a number of clergymen and laymen expressed their readiness and desire to participate, on a voluntary basis, in the "Volga-92 Mission" so as to make an Orthodox contribution to it.

RESOLVED: that in view of the aforesaid it be considered impossible for the Russian Orthodox Church to officially participate in the "Volga-92 Mission";

that, taking into consideration the fact that a number of clergymen and laymen want, on their own initiative, to make their Orthodox contribution to this action, this be considered admissible, provided that the earlier elaborated recommendations are followed unflinchingly, so that the Orthodox participation in the "Volga-92 Mission" could help avoid voluntary or involuntary proselytism.

HEARD: a communication by His Holiness Patriarch Aleksy II of Moscow and All Russia concerning the functioning of the Chancellery of the Moscow Patriarchate.

Note: At its session held in Kharkov on May 27, 1992, the Bishops' Council of the Ukrainian Orthodox Church elected Metropolitan Vladimir of Rostov and Novocherkassk, Chancellor of the Moscow Patriarchate, to the vacant see of the Metropolitan of Kiev and All the Ukraine. His Holiness Patriarch Aleksy blessed Metropolitan Vladimir for the Primatial ministry in the Ukrainian Orthodox Church. The post of the chancellor of the Moscow Patriarchate has thus become vacant.

RESOLVED: that heartfelt gratitude be expressed to His Eminence Metropolitan Vladimir of Kiev and All the Ukraine for his labours on the post of the Chancellor of the Moscow Patriarchate;

that for the time being the Chancellor of the Moscow Patriarchate be not appointed;

that in view of the need for the Primate of the Church to maintain direct fraternal relations with diocesan hierarchs and personally guide the implementations of current programmes for building up ecclesiastical life, Patriarch Aleksy's taking temporary charge of the activity of the Chancellery of the Moscow Patriarchate be welcomed.

ALEKSY,
Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

VLADIMIR, Metropolitan of Kiev and All the Ukraine

FILARET, Patriarchal Exarch to All Byelorussia, Metropolitan of Minsk and Slutsk

IOANN, Metropolitan of St. Petersburg and Ladoga

YUVENALY, Metropolitan of Krutitsy and Kolomna

KIRILL, Metropolitan of Smolensk and Kaliningrad, Head of the Department for External Church Relations

VLADIMIR, Metropolitan of Pskov and Velikie Luki

YEVSEVY, Archbishop of Samara and Syzran

VLADIMIR, Archbishop of Tashkent and Central Asia

VLADIMIR, Archbishop to Kishinev and Moldova

ALEKSANDR, Bishop of Riga and Latvia

FILARET, Bishop of Astrakhan and Yenotayevka

COMMUNIQUE

on the Visit by His Holiness Patriarch Aleksy II of Moscow and All Russia to the Orthodox Church of Hellas

On June 17-23, 1992, His Holiness Patriarch Aleksy II of Moscow and All Russia paid an official visit to Greece on the invitation of His Beatitude Archbishop Seraphim of Athens and All Hellas.

His Holiness the Patriarch was accompanied by: Metropolitan Kirill of Smolensk and Kaliningrad, Head of the Department for External Church Relations; Bishop Arseny of Istra, the Patriarch's Vicar; Bishop Konstantin of Novogradok and Lida; Archpriest Dimitry Smirnov, Rector of St. Mitrofan's Church in Moscow; Protodeacon Vladimir Nazarkin, staff member of the Department for External Church Relations; Sister Filareta Smirnova; Prof. B. Nelyubov, staff member of the Department for External Church Relations; Yevgeny Komarov, staff member of the Publishing Department, hypodeacons Dimitry Budko and Igor Belaventsev.

In the Athens airport His Holiness Patriarch Aleksy II was welcomed, from the Church of Hellas, by His Beatitude Archbishop Seraphim of Athens, members of the Holy Synod and hierarchs of the Orthodox Church of Hellas; from the state of Greece, by First Deputy Prime Minister N. Tzanetakis. Among those who came to the airport to welcome the guests were V. Boiko, Charge d'Affaires of Russia in Greece, I. Gunaris, Greek Ambassador to Russia, and other officials.

In the airport throughout the visit His Holiness the Patriarch was paid the honours usually accorded to heads of state.

In the evening of the same day Patriarch Aleksy met with representatives of the business world of Greece.

Patriarch Aleksy, accompanied by Archbishop Seraphim, was received by President Konstantinos Karamanlis of Greece, who decorated the Patriarch with the highest state order, Prime Minister and Minister for Foreign Affairs Konstantinos Mitsotakis, Deputy Foreign Minister Verginy Tsuderou, and Minister of National Education and Religion Georgias Souflias.

On June 18, there was a joint meeting of the Holy Synod of the Church of Hellas, on the one hand, and Patriarch Aleksy II of Moscow and All Russia and the archpastors accompanying him, on the other.

The Theological Faculty of Athens University conferred upon Patriarch Aleksy the scholarly degree of Doctor *honoris causa*.

On June 19, His Holiness the Patriarch visited the Russian embassy in Athens where he had a meeting with ambassador V. Nikolayenko and the Russian colony in Greece.

On June 21, the two Primates celebrated Divine Liturgy in the Athens cathedral church, assisted by hierarchs and clerics. The Liturgy was attended by Greek high-ranking officials.

On the following day the Russian Ambassador to Greece V. Nikolayenko gave a reception in honour of His Holiness Patriarch Aleksy II.

During his stay in Greece, His Holiness the Patriarch made a pilgrimage to Patras and Nea Prokopio where he venerated at the relics of Apostle St. Andrew the First Called and St. Ioann the Russian. In both towns Patriarch Aleksy was paid great honours to by diocesan hierarchs and the local authorities.

On June 23-25, His Holiness Patriarch Aleksy made a pilgrimage to Holy Mount Athos which is under the jurisdiction of the Patriarch of Constantinople, and visited Kareas, the Iviron, the Great Lavra, St. Panteleimon, and Dohiariou monasteries where he was welcomed by the brethren, venerated at the local shrines and conducted a divine service.

During the talks held between the Primates of the Russian Orthodox Church and the

Orthodox Church of Hellas, intention was expressed to develop fraternal cooperation between the two Churches and to strengthen pan-Orthodox unity in the face of the current problems of the Orthodox Church. Among other things, the two Primates pointed to the need to jointly counter and condemn the activity of schismatic groups wherever they may appear.

Discussing relations with the Roman Catholic Church, both Primates agreed that a dialogue with the Roman Catholic Church is impossible until Rome expressly disclaims the Union as a means and model of unity.

The two sides censured the Uniates' actions in the Western Ukraine and in other places where the legitimate rights of the Orthodox are being trampled upon.

Both Primates also noted the existence of unbreakable ties of love and friendship between our peoples, i. e., between the Orthodox people of Greece and the Orthodox peoples who are under the jurisdiction of the Patriarch of Moscow and, through them, with all peoples of the former Soviet Union, and pointed to the need for a further strengthening of these ties.

Patriarch Aleksy invited Archbishop Seraphim to pay an official visit to the Russian Orthodox Church. The invitation was accepted with gratitude. The date of the visit will be fixed later.

On June 26, Patriarch Aleksy II and his party left Athens for Moscow.

*SERAPHIM,
Archbishop of Athens
and All Hellas*

*ALEKSY,
Patriarch of Moscow
and All Russia*

From the Speeches Delivered by His Holiness Patriarch ALEKSY II of Moscow and All Russia During His Official Visit to the Orthodox Church of Hellas

Address delivered at the meeting with Archbishop Seraphim of Athens and All Hellas at the Synodal Palace on June 18, 1992:

It is a great honour and spiritual joy for us to experience this brotherly communion with Your Beatitude on the land of Orthodox Hellas, which is sacred for us all. We not only feel ourselves among brothers in faith, but also realize that here, in Hellas, we are at home, in one family, because since the time of the Baptism of Rus our Church and our theological thought, through the Holy Fathers and Byzantinism, was educated and developed in the spirit of Christian Hellenism, churching in the mansions of the Holy Fathers' thought.

Being our common asset and covenant, the Holy Fathers' Hellenism is perceived by the entire Plenitude of Orthodoxy as an integral system of theological thought, as a theological profession of Orthodoxy in the face of the modern "social Christianity" of the West.

A creative revival of Christendom in the spirit of living traditions of Catholic Orthodoxy is an indispensable condition for the settlement of Christian social and ecumenical issues and problems.

The problems confronting Christendom can only be

tackled in the plenitude of Catholic apostolic tradition which is inviolable but in the process of constant growth. The role played by the Orthodox Church of Hellas in the Orthodox testification and revival of the Catholic influence of Orthodox Hellenism and her responsibility are great. The Church of Hellas can and must engage in the sacred service to the revival of the Orthodox Churches of Eastern Europe, which have emerged from the chains of the atheistic totalitarian system in a state of a painful shock, internal crises and confrontations.

To quote St. Ignatius of Antioch, the sister Church of Hellas can be for us a Church "primary in terms of love", especially in the sphere of Christian and theological education for the defence of Orthodoxy from the attacks of the Catholic and Protestant propaganda and proselytism among millions of Orthodox children of our Church.

We witness the recurrence of the 15th, 16th and 17th centuries of our history—the age of a total offensive of the Catholic West against the Orthodox East, the age of unions, proselytism and expansion of all kinds and in all forms. All Orthodox Churches, both in your Greek East and in our Slavonic Orthodox lands, suffered from this at that time.

And we fought against this invasion together, combining the Orthodox might of the Russian, Ukrainian and Byelorussian peoples with the theological treasure of the Holy Fathers' Hellenism of Your Church. We hold out in this joint struggle for Holy Orthodoxy, we won and preserved our peoples' Orthodoxy.

And today, addressing all our Orthodox brothers in this holy land of Orthodox Hellas, which is the birth-place and keeper of Orthodox Hellenism, I appeal to this historical experience of the joint Orthodox testification and joint stand in the face of all difficulties and trials.

Here I shall only recall a few facts of fraternal collaboration with the Church of Hellas in the history of our Christian and theological education and the defence of Holy Orthodoxy in the face of the invading West. In the 16th century the Orthodox Ukraine and Byelorussia formed special brotherhoods to protect their faith from persecutions by Catholic Poland. Brotherhoods established schools, printing-houses and publishing houses, whose aim was to serve education and protect the Orthodox faith.

In contrast to the Latin and Polish languages, which served as the main vehicle for spreading Catholicity and Uniatism, the Orthodox brotherhoods sought to build up education in their schools in the spirit of Orthodox Hellenism, Greek and Church Slavonic becoming instruments of the protection and establishment of Orthodoxy. Teachers of Greek and of the Holy Fathers' Hellenism came to these schools from the Greek East, from the Church of Hellas.

Suffice it to recall Archbishop Arsenius from Thessaly, near the town of Trikke, who was professor of Greek in one of the famous brotherhood schools and the author of the "Adelphotis" Graeco-Slavonic grammar, published in Lvov and Vilna in 1588. Subsequently, when Ecumenical Patriarch Jeremias II (Tranos) went to Moscow to establish the Moscow Patriarchate there, Archbishop Arsenius became his adviser and companion. Vladyka Arsenius became so much attached to Russia that he decided to stay there after the departure of Patriarch Jeremias II.

Another example of the enlighteners' activity in defence of Orthodoxy was the tragic fate of the great ascetic and confessor of Orthodox Hellenism in our Church, Michael Trivolis of the town of Artá, Epeiros, who gained fame in this country by his encyclopaedic theological scholarship and who came to be known in the history of our Church as Maxim the Greek, whom our Church has solemnly glorified as God's great saint, a God-wisened enlightener, teacher and confessor of Orthodoxy. Neither can we fail to mention brothers Ioannicius and Sophronius, of Kethalonia, whose glorious names are associated with the plan, conceived in the second half of the 17th century, to found in Moscow the Higher Theological School (Academy) not only for Russia but also for the entire Orthodox East. Such higher school was opened in 1687 and is known in history as the Slavonic-Graeco-Latin Academy. It can rightly be called the cradle of Moscow University and of the Moscow Theological Academy.

Only now do we begin to recover from the lethargic state of the epoch of disintegration of all our historical structural ties, the Babylonian captivity of the Church in the system of totalitarian domination of the atheistic ideology. We will have to exert every effort to revive the system of church enlightenment and theological education. The Moscow and the St. Petersburg Theological Academies and several seminaries spare no effort to cope with the tasks set by the Church.

Our public circles have also raised the question of restoring or, rather, founding the Slavonic-Graeco-Latin Academy as a higher religious and intellectual centre for the development of Orthodox culture and the protection of Holy Orthodoxy against the spread, from all sides and in all forms, of Western propaganda and Western missionary proselytic activity, which seek to capitalize on the difficulties of our transition from old to new forms of the life of society.

And now, my dear brothers and sisters in faith and in our common cultural and spiritual legacy of the Holy Fathers' Orthodoxy, I should like to call upon you, the heirs and custodians of Orthodox Hellenism, to pool our efforts, so that we might be able to hold out, defend and preserve the Orthodox faith of our peoples, as we did jointly in the periods which were no less difficult for us—in the 15th, 16th and 17th centuries, the centuries of a total offensive against the Orthodox East.

As I have already said, the Orthodox Church of Hellas has every reason "to top the list" in her historically demonstrated ardent love of Orthodoxy and her Orthodox brothers in Eastern Europe.

I am sure that Orthodox Hellas remains true to its historical calling to be the guardian and protector of Holy Orthodoxy, and together with you, we shall be able to hold out in our fight to revive the Orthodox enlightenment and education of our people, *for the Lord knoweth the way of the righteous: but the way of the ungodly shall perish* (Ps. 1, 6).

The book of Acts of the Holy Apostles tells us about the vision which appeared to St. Paul the Apostle—a man of Macedonia who prayed him, saying, *Come over into Macedonia and help us* (Acts. 16, 9-10). The apostle understood that the Lord was calling him to preach the Gospel there. Thus, Christ's good news reached Macedonia from where it spread to Hellas, to Athens.

Our dear brothers, here I bear witness to the fact that the Lord is calling you in Orthodox Hellas and us in Orthodox Russia to give a helping hand to Holy Orthodoxy in Eastern Europe and jointly to defend and preserve the faith of our pious ancestors since the times of St. Vladimir and the Baptism of Rus. In conclusion I wholeheartedly thank Your Beatitude for brotherly love and hospitality. Many years to You!

From the address delivered at the theological faculty of the Athens University in connection with the conferring upon him of the Academic Degree of Doctor of Theology, June 18:

It is with great excitement that I am coming to this

high rostrum of the magnificent temple of science to deliver my modest address in front of the learned corporation of this glorious educational establishment, whose roots go deep into past centuries, to the tradition of Ancient Hellas, where the philosophical genius, on the one hand, attempted, by natural way, to cognize Unknown God, and, on the other, illuminated by the grace-endowed light of Christ Risen, created, thanks to the Greek wisdom, culture and language, a broad framework of the greatest philosophy about God and His attitude to the world, which we now call our Orthodox faith. This eternal philosophy is potent because it is in close contact with Christ Who is *the way, the truth, and the life* (Jn. 14.6). And one can cognize it only by living in it.

The Church's experience accumulated over past centuries: the tradition which became the basis of education and salvation for many generations of Christians, is of enormous importance for us all. This experience was conveyed from mouth to mouth, recorded in the consciousness of the Church, on the tablets of hearts, laying, since the apostolic epoch, the foundations of our theology—moral, dogmatic, apologetic, canonical, pastoral, etc. All this has been kept by the conciliar wisdom in the store-house of the Church of Christ, and all this is being used for centuries in dealing with various church problems, in the struggle against heresies and schisms, in the fight both visible and invisible. At each stage of her history the Church turned to this treasure-house of faith and found in it everything she needed to reply to the inquiring. Tradition is not knowledge divorced from life; it is a school of spiritual experience and life in Christ, school, which, in spite of the darkness of heterodoxy surrounding it, has always remained immortal in essence. It is a school whose instructors are not simply professors, but tutor-guides who take care of our souls; these are Ecumenical teachers who, in addition to their innate didactical talent, their eloquence and learning, attained the height of life pleasing unto God. By their ascetic life, in constant communion with the flock, participation in Ecumenical Councils, where the basic norms and standards of our faith were established, they taught us to realize great mysteries of our salvation. Subjecting themselves to severe trials, they taught us to walk in the light of God's commandments so as not to stumble when confronted with various temptations. In fact, the entire history of our Church is a great school where different disciplines are taught, it is a book of life, reading which we learn to cognize God's Wisdom and Grace. And in this cognition one thing is needful—the Church, which, by her faith, doctrine and Sacraments, reveals to us the supreme wisdom of the Universe.

Even now, when educational establishments become independent bodies of enlightenment, the Church is continuing her preaching mission reminding us that without God we can do nothing by virtue of our predestination to live in God. Perhaps, that is why, more than any other religion, Orthodoxy is confronted with a multitude of problems, and so many trials have

fallen to its lot. In its preaching, knowledge does not disappoint, but, revealing the depth of God's wealth and Wisdom, engenders love of God and man.

Now that preparations are underway for the Holy and Great Council, at a time when the problems to be studied call for a comprehensive theological approach, theologians of the Orthodox Churches should make their contribution to the elaboration and development of dogmatic, canonical, liturgical and other themes. Inter-Orthodox, inter-Christian and inter-religious dialogues demand from us an Orthodox witness of the truth, one that would be free from the influence of an alien tradition. Being integral parts of every Orthodox Church, theological schools cannot, in dealing with these problems, remain indifferent to the apostolic feat of their Mother-Churches.

Today we are faced with an extremely responsible task: in keeping with the sacred principles of Orthodoxy, to thoroughly separate the weeds of religious heterodoxy from the clean wheat of Christ's teaching... In dialogue with the rest of the Christian world we must, above all, keep and preserve the traditional Orthodox triadology, Christology, ecclesiology, soteriology, anthropology, which were elaborated in the epoch of the Ecumenical Councils and which were sanctioned once and for all by the voice of the One Holy Catholic and Apostolic Church as her immutable truths. At the same time this witness does not at all presuppose divisions and schisms for the sake of preserving the purity of faith. It is intended, in the spirit of love, to promote unity in every way, by word and deed.

A theologian is not merely a connoisseur of the vast church material which has been accumulated over centuries by the Church's tradition. In the first place, he implements the theological traditions which he lives by and which fill his entire being. In this connection I should like to quote our eminent historian Archpriest Prof. Aleksandr Gorsky: "May Christ's teaching be not only the subject for your mind's study, but also a constant rule of your life. A true, profound comprehension of Christ's teaching can only be achieved through one's life and work. As a full and living word of the Living God, it wants to be a life for man... It not only illuminates the path of truth for human mind, but wants to captivate the heart. There are many mysteries for man's mind here, but for the heart more could not be said than "God is Love"... It is not enough to convey what you have learned here. The knowledge acquired here should be implemented, and one should become a model of a Christ-imitating life.

It is to be hoped that the coming generation of theologians and instructors of this splendid educational establishment will constantly bear in mind and heart: *Without me ye can do nothing* (Jn. 15.5), thereby making an inestimable contribution to the treasure-house of the theological science, and will just as sacredly keep, zealously promote and lovingly convey the holy traditions, which, to quote the apostle, *we have taught, whether by word, or our epistle* (2 Thes. 2.15).

From the address delivered in the Athens Annunciation Cathedral, June 21:

I regard my coming here, to your blessed country, not only as an official visit to the Primate of the Church of Hellas, whom I know for many years already, with whom I met, corresponded and collaborated at inter-Church meetings. For me, as the Head of the Russian Orthodox Church, this is, above all, a fraternal communion in Christ with You in continuing the traditional establishment which has its source in Christ the Saviour Himself, the Zion Upper Room, Holy Pentecost, and has come down to us through holy Ecumenical Councils, and which still exists as the immutable and eternal Tradition of the Orthodox Church.

More than once the Lord has vouchsafed me to be a guest of your wonderful country and your Most Holy Church both as a member of delegations and a pilgrim to Holy Mount Athos, and also as a participant in the Conference of European Churches and many inter-Orthodox and inter-Christian meetings, as well as in the Church's peacemaking mission. And whenever I come here, I witness the warmth of faith and love with which my fellow travellers and I are lavished by the Orthodox brethren of Your Orthodox Church. We feel the same now, from the moment we set foot on this blessed land, which always welcomes us hospitably and which long since brought us so close to each other.

To be sure, this feeling of closeness did not appear overnight; it has been existing over many years of our historical contacts. And now, looking back into the past, analyzing the present and thinking of the future, I am offering up my thanks to the Lord for the fact that the brotherly relations of our two Churches have not been clouded by the division and estrangement opposed by God, for the fact that with God's help these contacts continue to this day in the bond of peace.

For many centuries we have been living like brothers, forming one family with one faith, Tradition, with the same Sacraments and canons. Our church heritage helps us to learn from the days of yore how to cope with current problems and bear the trials that fall to the lot of Orthodoxy. In spite of outward prosperity, the Church of Hellas does not shut her eyes to her difficulties which call for exertion of spiritual and physical forces.

Today the Russian Church experiences particularly great difficulties connected with the political, economic and social changes taking place in our country. We need to restore monasteries, churches, to organize religious and theological education and to improve the publication of theological literature. But the most important thing for us now is to preserve, in close cooperation with the flock, our traditional church unity in the bond of peace, in spite of the present tendency to the fragmentation of our multinational country. The April Bishops' Council held in Moscow pointed to the danger of the expansion of non-Orthodoxy and, at the same time, condemned all attempts of various schismatic groupings to effect schism within our Russian Orthodox Church.

We continue to bear our Orthodox witness to the truth both in and outside our country at various inter-Orthodox, inter-Christian and inter-religious meetings in accordance with Orthodox Tradition expressed by the holy apostles and formulated by fathers of Ecumenical and Local Councils, in accordance with decisions of Pan-Orthodox Conferences at which representatives of Holy Local Orthodox Churches unanimously upheld their principled stand on major issues. This unity was also demonstrated in the Address of the Heads of Orthodox Churches signed in Phanar last March, which graphically demonstrated the need to observe Christ's commandment: *that they all may be one* (Jn. 17.21).

The Lord's load is heavy, indeed, and without God's help, without fraternal contacts and sincere cooperation among Local Orthodox Churches the fundamental present-day problems cannot be solved. Only through unity can Orthodoxy emerge victorious in its visible and invisible struggle.

Oration delivered in the Holy Koinotes of Athos, June 23:

In the first place, I offer up my thanks to the Most Pure Theotokos, the Hegumene of the Holy Mount, for graciously vouchsafing me, together with my fellow travellers, to visit Her earthly abode.

We have just said a prayer in front of the miracle-working icon "It Is Meet" in the cathedral church of Protaton, and are now feeling the grace-filled protecting veil and the blessing of the Queen of Heaven upon ourselves.

My joy is also augmented by the fact that now, at this holy place, I have a pleasant opportunity to express, face to face, the love and respect of the Holy Synod, the episcopate, the clergy, monks, nuns and the laity of the Russian Orthodox Church to the fathers of the wilderness and the followers of the saints who shone forth on this Holy Mount.

It can be safely said that there is no Russian Christian who has not heard of the Holy Mount and has not held sacred the feats of its brethren. The best proof of the Russian people's sincere love of the Athos shrines are the miracle-working icons of the Mother of God, which have shone forth on these shores and which are deeply venerated throughout Russia. Thus, in the Church of the Resurrection in Sokolniki, which is one of the most handsome churches in Moscow, we can daily see numerous crowds of worshippers praying in front of the Iviron Icon of the Mother of God, which is famous all over Russia.

And we can cite more such examples—in many urban and rural churches, cloisters and Christians' homes we can find copies made from the miracle-working icons of the Mother of God: "Swift to Harken", "Three-Handed", "Nursing", "Akathistos", "It Is Meet". They are deeply venerated and have become part and parcel of the spiritual life of Russian people who turn to them with prayers in moments of joy and sorrow.

A lot can be said about the close historical ties binding Russia and Athos. Children of the Russian Church have been resorting to the Holy Mount as to a bountiful source of grace in the hope to regain their strength, to learn from the monastic rules and statutes and take them as models, and to get an edifying example for a pious life.

The Russian monkhood, which abounds in the names of ascetics and zealots of faith and piety, became a historical fact with the blessing of Athos. St. Antony of Pechery, the father of Russian monks, was professed in one of the local monasteries and, with the blessing of its hegumen, returned to the Kiev hills where, following the Athos Rules, he founded a monastic brotherhood. An ancient chronicle has retained for us his exhortation addressed to the brethren of the future Kiev-Pechery Lavra: "God has brought you together with the blessing of the Holy Mount where I was professed by the local hegumen, and I have professed you. May there be blessing upon you, first, from God and, second, from the Holy Mount."

St. Antony's words proved to be prophetic: contacts between Russian and Athos monks became close and mutually enriching. History has preserved the names of a host of Russian ascetics who gained a rich experience of spiritual life in Athos cloisters and then continued their ministry in their native land. Many renowned monasteries and monastic traditions in Russia originated and developed after the pattern of the Holy Mount. St. Sergy of Obnorsk, a disciple and associate of St. Sergy of Radonezh, the founder of the Trinity-St. Sergy Lavra; St. Arseny of Konev, who founded a cloister on a wild islet in Lake Ladoga; St. Nil of the Sora, the founder of the school of monks-non-grabbers; St. Paisy Velichkovsky, the inspirer of the world-famous Russian *starchestvo*, and many others embarked upon the road of monasticism under the guidance of experienced preceptors from the Holy Mount.

But the Russian people have not only drawn spiritual blessings from the Holy Mount but also contributed all the best and most valuable to this pan-Orthodox treasure-store of sanctity and piety. Many of my fellow countrymen, prompted by the desire to fulfil the Gospel precept, left their homes and near ones to join the brethren of the Russian Monastery of St. Panteleimon in its sketes and cells.

It gives me great satisfaction to note that the number of Russian Holy Mount brethren has been steadily growing in recent years, and I pray for the earliest restoration of the Russian cloister in Athos in all its former glory and splendour.

Of course, not all faithful children of the Russian Church, who wanted to see the beauty of the Holy Mount, were able to materialize their dream, but from afar they found opportunities to manifest their love of and respect for it: generous contributions and gifts, which still adorn monastery churches, were sent to Athos from all parts of Russia. I am also happy to note that in recent years the number of Russian pilgrims visiting this holy place has increased; more

and more books about Athos are being published in this country, and the interest in its history, rich traditions and liturgical life is growing, largely due to the efforts of the Athos Metochion recently opened in Moscow.

Experiencing great joy from the spiritual communion with you, the people, who have completely dedicated themselves to fasting and prayer, I ask you to pray ardently for Russia, her Orthodox people and the Russian Church.

We face great difficulties and our life is beset with grief and sorrow. In the outgoing century, through the will of the Lord, our people suffered from persecutions for faith. Many have won a martyr's and confessor's wreath. But even in the hardest years of militant atheism Russian people knew that their fellow countrymen from the Holy Mount, together with all Athos brethren, sympathized with their sufferings and besought the Lord to give them strength and fortitude.

Together with trials, the All-Merciful Lord also grants much joy and spiritual consolation to our people. Life is being revived in destroyed and desecrated churches and monasteries. Where only recently there was abomination of desolation, we now see burning lampadas and hear church canticles. People are gradually returning to Christ. All this can be viewed as a pledge of hope for an early restoration of Orthodox Rus.

Next Sunday, in accordance with the Statute of the Russian Orthodox Church, a special office will be conducted in honour of all holy fathers who shone forth on Mount Athos. We shall all join in the common prayer to the saints of the Holy Mount, which include recently canonized starets Siluan, and shall pray for universal peace and the well-being of the holy Churches of God. I ask you to pray also for Russia and her Orthodox people.

I wish all of you bounteous mercy from the Saviour of the world, protection of the Most Pure Theotokos and many years of pious life, full of spiritual joy and feats of prayer. Many years to you.

From the exhortation after the moleben at the Archangel Michael Cathedral of the Patraika Monastery on June 18:

Both our faith and Church have been persecuted in our Homeland for 70 years, but today they are reviving. Much has been done recently. Without attributing this success to ourselves we say: *Not unto us, O Lord, not unto us, but unto thy name give glory* (Ps. 115.1).

Two years of my patriarchal service have passed and I have fully realized how hard is the cross of a patriarch. Great responsibility lies upon us all before the Church and our people for the way we are using the possibilities given to us today. We must work wholeheartedly to revive our Holy Rus, though many problems await us on this way: reanimation of the Union, expansion of the Roman Catholic Church, of the Protestant fundamentalists who have large financial support in the countries of the West and are buying up premises here for their sermons. Taking advantage of the freedom

Russia has at last gained, these missionaries come to our country like to a desert, where the word of God has never been preached, where there has never been the Church. Mystics from the East, Satanists, wizards are trying to capture the minds and souls of people. It is necessary that we bring our people, who has lost its Orthodox roots in the years of the godless power, back to the true faith.

From the address at the joint meeting of the Synod of the Church of Greece and the hierarchs members of the delegation of the Russian Orthodox Church on June 18:

After decades of persecution, the Russian Orthodox Church, through God's mercy, has received an opportunity of unreservedly carrying the Good News of salvation to millions of people devoid of her divine guidance. But it raises a host of problems, one of which is the training of well-educated pastors.

We are opening new seminaries and theological schools, publishing literature, however, much is still to be done.

We thank the Church of Greece and her Holy Synod for their help in solving this problem, for the opportunity given to the representatives of the Russian Orthodox Church to improve their knowledge in the best Orthodox theological schools of Greece.

From the conversation with Greek Deputy Minister for Foreign Affairs Virginia Tsuderu on June 19:

We are grateful for your aspiration to help us. In her turn the Russian Orthodox Church with her dioceses in all the fifteen former Soviet republics will promote cooperation and trust between the peoples of these countries and Greece. The thousand-year-old ties between the Russian and the Greek Churches may become a splendid basis for mutual international activity. The activization of the Union on the canonical territory of the Moscow Patriarchate shows that the Roman Catholic Church has diverged from the principles of the Second Vatican Council. Today some Catholic documents say that Orthodox Churches possess only certain elements of a Church and thus cannot be regarded as Sister Churches. Under such conditions it is difficult to carry on a dialogue, but we are making the most of any opportunity.

One of the Orthodox-Catholic meetings took place in Freising. A joint statement was worked out signed by representatives of both the Roman Catholic Church and the Russian Orthodox Church. The Union as a form of reaching Christian unity was condemned by both sides, proselytism was declared inadmissible. However, this document lost all its power: it was not approved by the Pope of Rome. How can we carry on the dialogue in this case? I do not think we should meet today again to continue the theological dialogue before we have discussed the most acute question: the Union and proselytism. When these problems are solved we can go back to theological questions. Negotiations should yield concrete results.

From the address at the reception given by the government of Greece on June 19:

On May 24, in Moscow, a monument was unveiled to Sts. Cyril and Methodius Equal to the Apostles. It should be noted that it is the first monument to be unveiled in the new Russia. On the day of Slavonic written language and culture we remembered with gratitude the two brothers who had given us the alphabet, their apostolic feat. We never forget that through them we have received the Holy Scripture.

From the oration at the Cathedral of St. Andrew the First-Called in Patras on June 19:

The mission of Apostle St. Andrew the First-Called reached the Russian land. According to tradition he visited the place where now Kiev is situated and blessed it predicting the appearance of the great city with multitude of churches. Thus Apostle St. Andrew the First-Called who preached here in the land of Hellas is also the preacher of the Kingdom of God within the precinct of the Russian Orthodox Church.

...At the holy relics of Apostle St. Andrew the First-Called we are praying for the Church, for our country, for those who perform their service within its boundaries. It is a great joy. This pilgrimage will stay in our memory till our last day. I think that the strengthening of Orthodox unity is of special importance today.

From the address at the reception in Patras on June 20:

We believe that in the new, democratic Russia as well as in other sovereign states of the former Soviet Union theomachy is done with for ever... Thousands of churches and cloisters are being restored. We are doing our best to open parish and Sunday schools at each parish. We regenerate social activity of the Church at hospitals, homes for the aged, in prisons. Ever more urgent becomes the problem of introducing priests in the Army and Navy. The tasks we are facing are enormous. We would like to express cordial gratitude to the people of Greece, to the Orthodox Church of Hellas for sympathizing with our needs, for their readiness to share our difficulties and help us.

From the oration in the Church of St. Serafim of Sarov at the Russian almshouse in Athens on June 20:

Here in the land of Hellas we are happy to visit a Russian place, where Russian people gather together for the church prayer. We are thankful to those who take care about our Russian people. We have heard about this almshouse and today we have an opportunity to see it, to see this much-prayed-in small church, consecrated in the name of St. Serafim of Sarov, to commune with you in common prayer.

I would like to hand you a particle of the newly invented relics of St. Serafim of Sarov. They seemed to have been lost for ever, but were reinvented when it

became necessary to remind people of our land of the feat of St. Serafim, of his exhortations about the need to labour for the peaceable spirit. St. Serafim of Sarov was a bearer of the special Paschal joy in the resurrected Lord Jesus Christ. Let the blessing and prayerful intercession of St. Serafim always be with this holy church and with all who pray in it.

From the interview given to the Greek TV journalists on June 21:

I would like to express my love to Greece. We feel at home here among our Orthodox brothers and sisters. I wish peace, God's blessing and prosperity to the people of Greece. I think that the most important thing for us is to be together, to strengthen our unity. If we are united we shall be able to withstand all difficulties and today's attacks on Orthodoxy. We should stand firm to our holy Orthodox faith, preserve it in purity.

From the address at the reception in Neoprokopion on June 22:

During our pilgrimage to St. Ioann the Russian we prayed for all who had given their lives in World War II. Greece also suffered losses in that war and our grief therefore is mutual. May the Lord save us from such military catastrophes, may them never repeat again. With all my heart I join the prayer said by Metropolitan Chrysostomos of Chalcedon: "Pacify our life, O Lord."

From the oration at the Iviron Monastery on Athos on June 24:

Today the Moscow Kremlin is no longer the citadel of the Communist ideology. Divine services are revived in its churches. On Easter for the first time after the 73-year break the bells chimed on the belfry of Ivan the Great, ushering in a new period in the history of Russian Orthodoxy.

His Holiness Patriarch ALEKSY II Goes to Valaam on a Pilgrimage

On July 9-13, His Holiness Patriarch Aleksey II of Moscow and All Russia visited St. Petersburg and went on a pilgrimage to the Valaam Monastery where he met President of Russia Boris Yeltsin.

On board the ship bound for the cloister on the eve of the commemoration day of its founders—Sts. Sergy and German, His Holiness the Patriarch conducted a moleben before the Valaam Monastery Icon of the Mother of God donated to the reviving monastery by the St. Petersburg Church of the Smolensk Icon of the Mother of God.

In the monastery bay His Holiness the Patriarch was greeted by Hegumen Andronik, Father Superior of the cloister, the monastery brethren, pilgrims, local navy garrison as well as Cossacks and cadets from St. Petersburg. At the Church of Sts. Sergy and German of Valaam, located under the Transfiguration Cathedral which is not yet restored, His Holiness Patriarch Aleksey kissed the tombstone of Sts. Sergy and

German and the reliquary with the relics of St. Antipa of Valaam. His Holiness the Patriarch kindled church lampadas from the holy flame brought from Jerusalem, conducted Small Vespers with the reading of the akathistos to the founders of the cloister.

Then Patriarch Aleksey visited

the Holy Island to see St. Aleksandr of the Svir's Skete. His Holiness the Patriarch descended into the cave where the saint had lived, saw the skete church as well as the cross and grave, which the saint had prepared himself for his burial.

On July 10 His Holiness the



The Transfiguration Cathedral of the Valaam monastery



His Holiness Patriarch Aleksy II and President of Russia Boris Yeltsin on the landing-stage of the St. Nicholas skete

problems of home and foreign policy were discussed.

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Future Patriarch Aleksy first visited the Valaam Monastery in 1938-1939 when together with his parents he went on a pilgrimage from Estonia, where the family lived, to the not-yet-devastated Valaam, which in those years was on the territory of Finland. "The Valaam cloister," the Patriarch recalls, "with its not-yet-destroyed traditions of monastic life made on me, a ten-year-old boy, an impression lasting to this day. I recall my meetings with startsy: Schemahegumen Ioann of the Skete of St. John the Forerunner, Hieroschemamonk Yefrem, Schemamonk Nikolai of the Konev Icon of the Mother of God Skete. They met pilgrims with great cordial sincerity. These startsy passed away in the New Valaam Monastery in Finland. I visited their graves there.

Patriarch officiated at All-Night Vigil and on July 11, the feast of Sts. Sergy and German, celebrated Divine Liturgy at the monastery Church of Sts. Sergy and German, assisted by Bishops Arseny of Istra and Manuil of Petrozavodsk and Olonets.

In the evening of July 11 President of Russia Boris Yeltsin with his wife arrived in the cloister. (Before this visit, according to the inscription on the special stele at the monastery gate, heads of the Russian state had visited this island twice: in 1715—Tsar Peter the Great, and in 1819—Tsar Alexander I who, as the inscription says, "arrived without the suite, as a humble pilgrim".) Patriarch Aleksy met the President near the Chapel of the Icon of the Mother of God "The Sign", which had been consecrated after the Divine Liturgy, and then conducted a moleben to Sts. Sergy and German at the cathedral.

On July 12, the Feast of Apostles Peter and Paul, His Holiness Patriarch Aleksy, assisted

by the same bishops who had helped him on the eve, celebrated Divine Liturgy and conducted a moleben, at which President Yeltsin was present. Then the Patriarch and President visited the sketes of All the Saints, of St. Nicholas and of the Smolensk Icon of the Mother of God; a conversation took place at which



His Holiness Patriarch Aleksy II and President Boris Yeltsin at the holy well in the All the Saints skete

His Holiness Patriarch Aleksy II and Hegumen Andronik, Father Superior of the Valaam monastery boarding a monastery ship bound for the Holy Isle



I also was in spiritual correspondence with brother Iulian... Next time I visited Valaam fifty years later, the year of the Millennium of the Baptism of Rus. Metropolitan Nikodim Rotov of Leningrad and Novgorod (†1978) invited me to come to the island many times but I did not want to go to the place, where monastic life had come to an end and churches had been defiled, not to darken the impressions of my childhood. In 1988 Valaam did not make an oppressive impression on me because then there was already hope to revive the cloister."

With the coming of Bolsheviks, years of devastation began for the cloister. The brethren with Hegumen Khariton at the head are known to have left for Finland, walking on the February ice, where they founded the New Valaam Monastery. The Soviet power organized a sea cadets' school in the monastery, then a boarding house for invalids, timber industry enterprise, museum... And today nearly 600 persons who acquired the right of permanent residence on the island in those years are still living in the buildings of the reviving monastery and refuse to leave the place. They are mostly unbelieving people: only several residents, casting guilty glances around in the strange surroundings, came to the church to "look at the Primate of the Church" and hesitantly approached him to be anointed.

On July 12 a meeting took place between His Holiness Patriarch Aleksy II and President Boris Yeltsin and residents of the island. The former chairman of the local Party committee and an employee of the closing local museum were complaining: for so many years we've had a museum here, and what are we to do now—go away? Such is the logic of those

who does not want to part with the unjustly acquired privileges. And recently the local authority have been trying even harder to take advantage of their position: they are said to have been selling for hard currency a kind of licence giving the right to put a tent on the islands reserve and live there for several days burning the forest, picking berries, exterminating fish. Someone is said to have received for big money the right of permanent residence on the island in spite of the prohibition. As to the bar selling drinks in the Resurrection Skete for currency of almost any country of the world, every pilgrim can see...

According to the President a special commission is being formed to come to the island to investigate these and many other facts.

However the radical decision of this problem should be nomination of the head of the administration. It must be father superior of the monastery—then the island would at last have one master. The ukaz signed by the President of Russia on July 12 at the tomb of Sts. Sergy and German of Valaam in the presence of Patriarch Aleksy II, Father Andronik, Hegumen of the monastery, as well as V. Stepanov, Chairman of the Supreme Soviet

of Karelia, S. Blinnikov, Chairman of the Council of Ministers of Karelia, and V. Bogdanov, Chairman of the Sortavala City Soviet (of which Valaam is a part), holds out a hope that the administration of Karelia will take such a decision, since the ukaz characterizes the archipelago as a single unique natural complex, inalienable from the monastery. By the way, by the same ukaz the cloister is given 200 million rubles from the state budget: the monastery is planning to use these money for the construction of two blocks of flats in the town of Sortavala, where the residents of Valaam could move to.

In his address to the Primate of the Church Hegumen Andronik said that in the person of his Holiness the Patriarch the brethren of the monastery see the

highest support that can come from men.

On July 9, in St. Petersburg on his way to Valaam His Holiness Patriarch Aleksy II consecrated the cross for the main dome of the St. Ioann Convent, visited the Church of the Smolensk Icon of the Mother of God and the Chapel of St. Ksenia the Blessed at the Smolenskoye Cemetery, where he conducted moleben and read akathistos to the Valaam Icon of the Mother of God brought from the Church of the Smolensk Icon of the Mother of God. Everywhere church lampadas were kindled from the inextinguishable lampada with the holy flame brought from Jerusalem.

On the same day at the Trinity Cathedral of the Aleksandr Nevsky Lavra His Holiness Patriarch Aleksy II conducted a moleben be-

fore the relics of St. Aleksandr Nevsky. Then a public organization "Russian Chamber of the Person" handed His Holiness the Patriarch a diploma of the honourable citizen of Russia for "his contribution to the spiritual development of citizens, to their unification by preaching peace, patience and kindness".

On July 12 His Holiness the Patriarch officiated at All-Night Vigil and on July 13, Synaxis of the Twelve Apostles, celebrated Divine Liturgy at the upper church of St. Ioann's Convent assisted by Metropolitan Ioann of St. Petersburg and Ladoga; Bishops Arseny of Istra and Manuil of Petrozavodsk and Olonets. On July 13 Patriarch Aleksy II also visited the convent's farm.

Ye. KOMAROV

Photos by the author

From the Addresses of His Holiness Patriarch ALEKSY II of Moscow and All Russia During His Visits to the Kaluga Diocese, St. Petersburg and Valaam Monastery

From the oration at the Cathedral of the Presentation of the Blessed Virgin in the Temple in the Optina Hermitage on June 30:

Today our society needs peace in the first place: bitterness, intolerance, enmity are increasing. That is why it is very important that pilgrims take peace along with them when leaving holy cloisters, that they get stronger spiritually for their everyday labours, for their unfolding in the Lord. They must carry this peace into their homes, into their families, to their near and dear ones. Let us remember the words of St. Serafim of Sarov: "Gain a peaceful spirit and thousands around you will be saved".

Coming to a cloister as pilgrims we should repent not only of our personal sins but also of the sins of our people.

From the oration at the Church of the Icon of the Mother of God "Sooth My Sorrows" of the Shamordino Convent on June 30:

Our society is being revived, people are seeking spiritual and moral foundations of life. They come to churches, go to cloisters on pilgrimage, which has always been characteristic of our people and our Church. Monasteries have a special mission: people must revise their lives there, repent of their past, of the faults and crimes of their fathers and grand-

fathers and make the Gospels the basis of their lives.

From the oration at the Protecting Veil Church of the Bogolyubskoye village of the Kaluga Diocese on July 1:

When we become merciful, compassionate, humane, then we shall be worthy of prayers and intercession for us of the Most Holy Mother of God. And it will be easier for us to live on earth being guided by the words of Christ the Saviour: *all things whatsoever ye would that men should do to you, do ye even so to them* (Mt. 7.12).

Let peace be in your souls and when you share it with the people around you then there will be peace in our Homeland and we shall not be separated according to national, political, social convictions.

From the oration after Divine Liturgy at the Church of Sts. Sergy and German of the Valaam Monastery on July 12:

Esteemed Boris Nikolayevich, I congratulate You on the Feast of Sts. Peter and Paul the Apostles—patronal feast of one of the churches of the monastery. We are glad that You are with us today, that You have had an opportunity to visit this gracious corner of the Russian land sanctified by spiritual feats and prayers.

I wish You many years and success in the great feat of the service to Russia which is entrusted to You. We believe that the Lord through the prayers of Sts. Peter and Paul the Apostles, whose commemoration day we are celebrating today, and through the prayers of all saints, who performed feats of faith and piety on the Russian land, will give You strength and wisdom to rule our Homeland and lead it out of the difficult situation it has come to as a result of the seven post-revolutionary decades. I hope that after Your visit to this holy place You will return to Moscow with the conviction that Russia will be great and powerful and the revival of the foundations of Orthodoxy, spirituality and morals in Russia is a guarantee of it. Without it we shall solve neither economic, nor social, or international and ecological problems. In every possible way we shall help You and those, who hold the same views with You as to the reviving of Russia, to strengthen the foundations of spirituality and morals. The Orthodox Russian people is praying for You.

From the oration at the Church of the Synaxis of the Twelve Apostles of St. Ioann's Convent in St. Petersburg on July 13:

I congratulate you on the patronal feast of this church—the only Russian Orthodox church dedicated to the Twelve Apostles. And it is not by chance that St. Ioann of Kronshtadt laid the foundation of the church in the name of the Holy Apostles—founders of the Church of Christ here, in his beloved convent, for the Apostles of Christ have carried the preaching of Christ all over the world and fulfilled the commandment: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost* (Mt. 28.19).

We, the clergy, continue their service. And not only we, in holy orders, but any Christian as well must be a preacher of the Christian faith, especially in our days when people are seeking spiritual support in life. It is important that they find the road to an Orthodox church, that they return to their ancient traditions, and not be tempted by false teachings which are being brought today by different preachers from the West and East in order to tempt, to split the Russian Orthodox people, to sow discord among the faithful.

If everyone of us preaches faith by word, deed and by his life, in the first place, people, looking at us, will come to faith and become strengthened in it.

In the Gospel the Lord tells about temptations which will come to the world through people. And everyone of us, the followers of our Lord Jesus Christ, must set an example of the Orthodox life, not be tempted.

From the address after the reception on the occasion of the patronal feast of the St. Ioann Convent on July 13:

I am being often criticized by my surrounding for my numerous tours abroad and inside the country which keep me fully occupied and take much strength.

But through personal contacts of the Primate of the Church with hierarchs, the clergy and the faithful of different places unity is being established, which we need so much in our life.

...The power is divided, the Army is being discriminated (and the military service has always been honourable among the people), people are being divided according to political orientation, social status or nationality. Certain forces are interested in the deepening of this division because it weakens. Attempts have been made to divide the Church. An example of this is the Ukrainian autocephalists. Strong pressure is being exerted upon the Orthodox by the authorities in the Ukraine: there is a gross interference in the affairs of the Church on the part of the President. There was no such interference on the part of the governmental bodies even during the Soviet power with the exception of the times of repressions; not in the post-war years in any case, that I can tell for sure.

Secular authorities in the Ukraine have made up their minds to unite things that cannot be united: the Orthodox Church with the self-consecrated autocephalists and the Uniates. One does not need to be a prophet to predict that in this case in a dozen years the Ukraine will be catholicized. Since the Times of Trouble attempts have been made to catholicize the Ukraine and then Russia. And now the Roman Catholics are trying to do what they have failed to do then. The bishops, the clergy and the faithful resist with determination. Only some 100 parishes stick to the former metropolitan Filaret and more than 5,600 parishes support Metropolitan Vladimir.

But the political pressure is very strong. The former metropolitan Filaret has visited Constantinople hoping to obtain recognition there, however, the Ecumenical Patriarch told him that this question should be discussed with the Moscow Patriarchate. The Ukrainian radio and TV misinformed the public opinion presenting videomaterials showing Filaret during the service at the tomb of Patriarch Dimitrios in the presence of a Greek hieromonk (probably a keeper) as an evidence of his recognition. That is why today, as never before, it is necessary to strengthen the Orthodox unity. I suggested this idea to the Primates of other Local Orthodox Churches during all my visits. I also suggest it in our country because in unity is our strength.

The so-called Russian Orthodox Church Outside Russia and all those uninvited preachers who come to Russia, buy stadiums and palaces of culture for their sermons, distribute literature free-of-charge, and also try to split the Church. This is a new, well-thought-out attempt to divide our people according to confessions. Though not all of it is with the Church today, its roots are in Orthodoxy and it should come back to it.

When, on the first day of my arrival to St. Petersburg, I met the mayor of the city I asked him why 400,000 Jehovahists were conducting their religious show at the biggest stadium. His answer was: we have the freedom of religion. But the freedom

of religion should be provided for the citizens and not for those who come to the country with billions of dollars, with agitators, make shows, distribute presents and even money sometimes with the purpose of confessional propaganda!

...These are the difficulties we must oppose. If we keep silence, preachers alien to us will succeed in their activity. We are still waiting for people to come to our Orthodox churches where we shall tell them everything, while those "missionaries" come to people themselves and carry out their programme. But in the first place we must warn the people from church ambos against the danger which is being carried by the activized Protestantism, Eastern teachings, Catholicism in the Ukraine and in Russia. Satanists are appearing already who preach that the evil is more powerful than the good and that one should serve the evil. What will become of our people if it serves the evil?

Ecumenical Patriarch Representatives Visit Moscow

On July 27, Metropolitan Ioann of Pergamos and Bishop Vsevolod of Skopelos, representatives of His Holiness Bartholomaios I the Ecumenical Patriarch, arrived in Moscow.

At the Sheremetyevo Airport the guests were met by Bishop Viktor of Podolsk, Vicar of the Moscow Diocese, head of the Economic Management of the Moscow Patriarchate, and Archpriest Viktor Petlyuchenko, Deputy Head of the Department for External Church Relations.

The next day members of the Constantinople Patriarchate delegation visited the Monastery of the Don Icon of the Mother of God and prayed before the relics of St. Tikhon, Patriarch of All Russia. They also venerated other shrines of the monastery.

We have served it long enough already: it is time to return to the good.

The sticheron to the Russian saints ends up with the words: "Holy Rus, keep the Orthodox faith, in it you will be strengthened." We should recall these words more often. By Rus we mean the Small, and the White, and the Red, and the Great Rus, and it will be strengthened only in unity, in Orthodoxy.

Today, on the Feast of the Twelve Apostles, let us recall the words which the Lord told them: *'when you have done all those things which you are commanded, say: "We are unprofitable servants. We have done what was our duty to do" (Lk. 17.10).* Thus everyone of us should carry his service: to give all one's strength for the benefit of the Church, of the people, of the Homeland, for the sake of one's neighbour. The future of our Church depends on the contribution of everyone of us.

At a brotherly repast the guests met Archbishop Kliment of Kaluga and Borovsk, DECR deputy head.

In the evening of the same day the Constantinople guests were received by His Holiness Patriarch Aleksy II of Moscow and All Russia. The conversation, in which Metropolitan Yuvenaly of Krutitsy and Kolomna took part, concerned today's position of the Russian Orthodox Church in the Ukraine and ex-Metropolitan Filaret Denisenko of Kiev and All the Ukraine. The representatives of the Constantinople Patriarchate obtained more exact information to their questions. Also participating in the conversation was Archpriest Viktor Petlyuchenko, DECR deputy head.

On July 29 and 30 the guests left Moscow.

Decisions of the Council of the Ukrainian Orthodox Church

The Kiev-Pechery Lavra, June 26, 1992

Having considered the documents of the Bishops' Council, held in Kharkov on May 27, 1992, the Council of the Ukrainian Orthodox Church resolved:

1. that the Bishops' Council held in Kharkov on May 27-28, 1992, be recognized as canonical and that all its acts and decisions be approved and considered lawful;

2. that the election of His Beatitude Metropolitan Vladimir of Kiev and All the Ukraine as the Primate of the Ukrainian Orthodox Church be approved and that His Beatitude be cordially congratulated on the commencement of his responsible Primatial service to the Holy Ukrainian Orthodox Church;

3. that the pan-Ukrainian flock be addressed conciliarly, that everybody be called upon to unite around

the new Primate and that a fervent prayer be offered up at this crucial time;

4. that new dioceses of the Ukrainian Orthodox Church be formed, by dividing the Dnepropetrovsk-Zaporozhye Diocese into the Dnepropetrovsk and the Zaporozhye dioceses, with the ruling hierarchs to be called "of Dnepropetrovsk and Krivoi Rog" and "of Zaporozhye and Melitopol"; the Kirovograd and Nikolayev Diocese into the Krivoi Rog and Nikolayev dioceses, with the ruling hierarchs to be called "of Krivoi Rog and Novomirgorod" and "of Nikolayev and Voznesensk", also that the Cherkassy Vicariate be renamed the Cherkassy Diocese, with the ruling hierarch to be called "of Cherkassy and Kaney";

5. that the entire plenitude of the Ukrainian Ortho-

lox Church be called for unity in connection with the anticanonical acts of Filaret Denisenko, the former Primate of the Ukrainian Orthodox Church, who, disobeying conciliar decisions, continues to tear the Body of the Church of Christ apart, and also, that no contact whatsoever be maintained with him. The so-called union with the Ukrainian Autocephalous Orthodox Church, formed on June 25, 1992, is his personal affair and has nothing to do with the Ukrainian Orthodox Church;

6. that President Leonid Kravchuk of the Ukraine be duly informed of the extremely tense situation which has developed in the life of the Ukrainian Orthodox Church with representatives of the local authorities grossly interfering in some regions in the internal affairs of our Church;

7. that judicial bodies be approached with a request to put an end to the unlawful actions of Filaret Denisenko;

8. that the pan-Ukrainian flock be called for mutual peace and unity in Jesus Christ. That all the clergy intensify their prayers and preaching and that the loyalty to Holy Orthodoxy be affirmed by the example of their life;

9. that unanimity be expressed to the effect that the Ukrainian Orthodox Church will continue to uphold the complete independence and self-government of the Ukrainian Orthodox Church by canonical means, without losing the prayerful contact with all the Local Churches of the world.

We assure the Ukraine's Authority that we will educate our flock in the spirit of patriotic devotion to our Motherland.

VLADIMIR, Metropolitan of Kiev and All the Ukraine

On behalf of the Council, the Episcopate of the Ukrainian Orthodox Church:

NIKODIM, Metropolitan of Kharkov and Bogodukhov
AGAFANGEL, Metropolitan of Vinnitsa and Bratslav
ANTONY, Archbishop of Chernigov and Nezhin
FEODOSY, Archbishop of Poltava and Kremenchug
MAKARY, Archbishop of Cherkassy and Kanev, Vicar of the Kiev Metropolitanate

IOV, Archbishop of Zhitomir and Ovruch
IRINEI, Archbishop of Rovno and Ostrog
LAZAR, Archbishop of Odessa and Izmail
NIKANOR, Bishop of Sumy and Akhtyrka
IOANNIKY, Bishop of Lugansk and Starobelsk
YEVFIMY, Bishop of Mukachevo and Uzhgorod
VASILY, Bishop of Kirovograd and Nikolayev
VARFOLOMEI, Bishop of Volhynia and Lutsk
NIFONT, Bishop of Khmelnytsky and Kamenets Podolski

ANDREI, Bishop of Lvov and Drohobych
GLEB, Bishop of Dnepropetrovsk and Zaporozhye
VASILY, Bishop of Simferopol and the Crimea
ONUFRY, Bishop of Chernovtsy and Bukovina
SERGY, Bishop of Ternopol and Kremenets
ILLARION, Bishop of Ivano-Frankovsk and Kolomiya
ALIPY, Bishop of Donetsk and Slavyansk

APPENDIX **to the Decision of the Council** **of the Ukrainian Orthodox Church** **June 26, 1992, in the Kiev-Pechery Lavra**

7. That in connection with the unlawful appropriation of a large amount of property and credits of the Ukrainian Orthodox Church by citizen Denisenko Mikhail Antonovich (former Metropolitan of Kiev and All the Ukraine) who used them for his own needs, a request be lodged with the public prosecutor's office to institute legal proceedings against him.

*Archbishop IOV of Zhitomir and Ovruch,
Chancellor of the Ukrainian Orthodox Church*

ADDRESS **of the Council of the Ukrainian** **Orthodox Church to Pastors,** **the Monastic Community** **and All Faithful Children**

June 26, 1992, Kiev

Beloved in the Lord fathers, brothers and sisters, grace be upon you, and peace (Phil. 1.2).

With love in Christ Jesus we are sending you a blessing today and inform you that the All-Ukraine Council has approved and endorsed amendments to the Statute of the Ukrainian Orthodox Church, adopted by the Bishops' Council on May 27-28, 1992. We also inform you that three new dioceses have been formed on the territory of the Ukraine: the Cherkassy, Zaporozhye and Nikolayev dioceses.

Giving this information, the Council of the Ukrainian Orthodox Church addresses all the faithful Orthodox of the Ukraine with words of fraternal exhortation.

We live in a troubled and hard time, the time of disunity, schism, spiritual emptiness, general bitterness and animosity.

But we believe that the Lord, His Most Pure Mother and a host of the saints who shone forth in our land are with us.

The Lord is our hope. In the Most Holy Virgin Mary we have "the Theotokos praying for us indefatigably, and interceding for us with unfailing hope". From holy icons Her motherly eyes look with love and sympathy at each Orthodox family and the entire Ukraine: from the Pochaev icon in the West to the Ozeryanskaya in the East, from the Kasperov icon in the South to the Chernigov in the North, and the Kiev-Pechery Icon of the Mother of God in the heart of the Ukraine.

In days of yore the words of Apostle St. Andrew the First-Called consecrated our land, and the Cross erected by him on the Kiev Hills overshadows our

entire Church. Purified by fasting, brightened and inspired by prayer, spiritual joy and mercy, the faces of Sts. Antony and Feodosy, zealots of piety, and other miracle workers of Pechery, St. Iov of Pochaev and many other God's saints are shining to us. We have a host of God-inspired holy hierarchs and a host of martyrs of unfading glory. They are praying to God for us and bear witness to the fact that God's doing will not be lost, that the gates of hellish spite shall not prevail over the sanctity and righteousness of the Church. All the saints who shone forth in the land of the Ukraine reveal to us the mystery of the Lord's salvific radiance, the mystery of God's presence in our life, the mystery of the Church. "The host of saints is present invisibly in the Church and praying to God for us."

Today all around we see mutual enmity, humiliation and falsehood. Tears are being shed, and so can be human blood. Clouds are gathering over us, becoming more and more menacing. Evil is not only present around us, but we ourselves are augmenting it daily by human arrogance, mutual offences, political and social passions. *The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned* (Heb. 6.7-8).

Shall we, in the sinful hatred, amidst the life's sea which hurls a storm of misfortunes against us, really reject the salvific ark of one Church in our Ukraine? Shall we really reject Christ's hand which He is extending to us, drowning men? Was it really in vain that the Blood of God-Man Christ was shed, is it really in vain that the blood and tears of our brothers and sisters are being shed now? Or have our souls really cooled so much and turned to stone?

Therefore we ought to display the more earnest vigilance lest at any time we should let ourselves slip from God and His salvific Church. Every disobedience to God receives a *just recompense of reward; How shall we escape, if we neglect so great salvation* (Heb. 2.1-3).

We are addressing you, most honourable clerics, and remind you the words of St. Paul the Apostle: *Ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace* (Eph. 4.1-3). *Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience* (Eph. 5.6). *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?* (2 Cor. 6.14).

We are appealing to you, pious brethren and sisters of holy cloisters. Pay heed to the precept of the great abba, St. Feodosy, the hegumen of Pechery: "May God, who made everything by His Word and Wisdom, bless you and protect you from the evil

one and keep our faith firm and unchanged in unanimity and mutual love, so that you could be one to the end of times. May grace be upon you—to serve God unreservedly and to be all as one body and one soul, in meekness and obedience. And be perfect, even as your Father which is in heaven is perfect. May the Lord be with you!"

We are addressing with love and hope all fellow countrymen, the whole pious Orthodox people of the Ukraine irrespective of nationality. Brothers and sisters! We have the same kindly mother-earth and Motherland. We have the same, common great history. And we share in the same bitter and glorious lot. We have the same holy Mother Church in common, and one God—Jesus Christ. We all go through hard times and fear for ourselves and for the future of our children, for our Motherland and Church. But the Lord placed all the future at our disposal: we ourselves and our children will reap what we shall sow today. *For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil* (Lk. 6.44-45).

God blesses the labours of the pure and the righteous. God is long-suffering and waits for sinners' repentance and reformation. Let us open our hearts one to another and warm them with many prayers. Let us be firm and courageous. Let us forgive all each other's offences caused by human enmity. It is only through repentance, prayer and good deeds can man's sinful evil be vanquished, and the thirst for goodness, moral purity and justice be firmly established. There is no other way for spiritual revival and for a naturally renewed, worthy human life. We cannot traverse this road singly. We shall do it only by helping one another, united by one faith, one hope, one love. Let the Church of Christ be the place of our union. For all generations of our fellow countrymen the Church has always been the bulwark of friendship, a school of piety, a spiritual healer, a strict but loving mother. May the Church's prayers, divine services, her grace-giving Sacraments, holy traditions and rules become for us all the most necessary, the most dear and sacred things.

We are also asking you, dear fathers, brothers and sisters, to intensify your prayers so that the Lord may grant peace and tranquility to where blood is being shed because of people's spite. May the Lord grant us sense to settle all our problems only by peaceful means.

May God's blessing, the Protecting Veil of the Most Pure Theotokos and prayers of saints fortify us in our selfless labour for the development of our Ukrainian Power and for the strengthening of Holy Orthodoxy.

On behalf of the Council,

VLADIMIR,
Metropolitan of Kiev and All the Ukraine

ADDRESS
of the Council of the Ukrainian
Orthodox Church to
Leonid Kravchuk,
President of the Ukraine

Esteemed Leonid Makarovich,

We, participants in the Council of the Ukrainian Orthodox Church, the episcopate, representatives of the clergy and laity, of all dioceses, monasteries, convents and theological schools, who assembled in the Kiev-Pechery Lavra on June 26, 1992, are sending cordial greetings and the best wishes to You. We are praying to God, beseeching Him to help us admit our mistakes and wholeheartedly repent so that through the sacrament of penance we could become purified spiritually, come to the knowledge of God's Truth and seek, above all, the Heavenly Kingdom.

We have assembled in the Holy Lavra with the new Primate of our Ukrainian Orthodox Church, His Beatitude Metropolitan Vladimir of Kiev and All the Ukraine, at the head, and have conciliarly born witness to our immutable unity and loyalty to Holy Ecumenical Orthodoxy. We have unanimously approved the decisions of the Bishops' Council held in Kharkov on May 27-28, 1992. All amendments introduced into the text of the Statute of the Ukrainian Orthodox Church have been unanimously endorsed by the Council of the Ukrainian Orthodox Church.

Once again we have unanimously and severely censured the former metropolitan, Filaret Denisenko, and confirmed the decision on releasing him from the post of the Primate of the Ukrainian Orthodox Church and on defrocking him. We have also confirmed the fact that the Kharkov Bishops' Council was canonical, and the procedure of the election of the new Primate by secret ballot was democratic and lawful. Therefore, His Beatitude Metropolitan Vladimir of Kiev and All the Ukraine is the only legitimate and canonical Primate of the Ukrainian Orthodox Church, who has already been recognized by the Primates of Local Orthodox Churches of the World.

In view of the fact that Filaret Denisenko has refused to submit to the decisions of the Bishops' Council and continues to sow great discord in the life of the Ukrainian Orthodox Church, which has the status of a corporate body, we ask You, dear Leonid Makarovich, as the President of the Ukrainian Power, to help implement, by the force of law, the decisions of the legal organization represented by the Ukrainian Orthodox Church. Filaret Denisenko is obliged to immediately vacate the official residence in 36 Pushkinskaya Str. and St. Vladimir's Cathedral and hand over all property and management of all affairs of the Ukrainian Orthodox Church to the commission appointed by the Bishops' Council. If our decision is not put into effect, the Council of the Ukrainian Orthodox Church will decline all responsibility for possible consequences, when people will resort to

force and capture the residence and the cathedral, which we have been delaying so far.

Fully aware of responsibility, we insistently request that Filaret Denisenko be immediately called to account for the discord and enmity he is sowing by his latest disobedient and harmful conduct, the attack on the Lavra, undertaken on his instructions. His activity causes division and enmity in dioceses, and he is condemned by worshippers as a traitor of the Holy Ukrainian Orthodox Church.

By his harmful activity and refusal to obey the decisions of the Council, Filaret Denisenko has provoked a stern censure of the Primates of Local Churches and, consequently, of the entire Orthodox world. Therefore, every effort should be made as soon as possible to stop the conflict, which is being given a one-sided coverage by the mass media, and to put an end to the church discord. As a schismatic of the Ukrainian Orthodox Church he will be of no use for the Ukrainian Autocephalous Orthodox Church, with which he has now united. This union was effected not on a church-canonical, but on a purely political basis. After defrocking, he, as citizen Mikhail Antonovich Denisenko, has no right to act on behalf of the Church. By his union with the Ukrainian Autocephalous Orthodox Church he also cancels our hopes for a dialogue with the Ukrainian Autocephalous Orthodox Church concerning amalgamation on a canonical basis.

Therefore we ask You, dear Leonid Makarovich, not only to recognize His Beatitude Metropolitan Vladimir of Kiev and All the Ukraine as the new Primate of the Ukrainian Orthodox Church, whose election was unanimously approved by the All-Ukraine Council, but also help him in all his efforts to restore peace and order in the Church.

We assure You that we will continue to uphold complete independence and self-government of the Ukrainian Orthodox Church by canonical means and to prepare our people for this, and also to build up the necessary material facilities for a fruitful activity and prosperity of the Ukrainian Orthodox Church in the new conditions of her life—in our independent Ukrainian Power.

We shall call the entire plenitude of the Ukrainian Orthodox Church for this and will beseech the Lord to bless us all with peace and love.

We invoke God's blessing upon You and the people of the Ukraine!

Yours sincerely

VLADIMIR, Metropolitan of Kiev and All the Ukraine

On behalf of the participants in the Council of the Ukrainian Orthodox Church, diocesan hierarchs:

There follow the signatures of all hierarchs of the Ukrainian Orthodox Church.

The Council has also approached the Kiev city state administration with a request to return to the Ukrainian Orthodox Church of the St. Vladimir Cathedral in Kiev and the residence of the Metropolitan of Kiev and All the Ukraine, unlawfully seized by supporters of monk Filaret Denisenko.

Metropolitan LEONTY of Donetsk and Slavyansk

On March 16, 1992, Metropolitan Leonty of Donetsk and Slavyansk passed away on the 64th year of his life after a short illness.

Metropolitan Leonty (secular name Ivan Afanasiyevich Gudimov) was born on September 10, 1928, in the village of Novaya Sloboda, Putivl District, Sumy Region, into a peasant family. His life, since his early childhood, was far from easy: he went through famine, which was especially fearful in the Ukraine, and then the war. His parents died on June 7, 1942; on that fatal day fascists killed 586 inhabitants of Novaya Sloboda. The 13-year-old youth, who stayed alive by a miracle, was taken to the Glinskaya Hermitage. His first obedience there was to gather brushwood to heat the brethren's cells. And that winter was a severe one. Vladyka Leonty later recalled what joy had it been to have his sleigh with him on which he could carry the brushwood. He also sang and read on the choir. He had a clear voice and a good ear for music and an obedience of a kanonarh at festal divine services was imposed upon him. The startsy of the Glinskaya Hermitage though very strict, loved the youth and took good care of him.

In 1948 postulant Ivan was professed with the name of Leonty after St. Leonty of Pechery where the holy relics of the saint repose now too. In the same year monk Leonty was ordained hierodeacon, and on August 14, 1951, hieromonk, and appointed rector



of St. Nicholas's Church in the town of Belgorod-Dnestrovsky, Izmail (now Odessa) Region. In 1953 he was made sacristan of the Dormition Cathedral Church in Odessa.

Upon finishing the Odessa Theological Seminary and then graduating from the Moscow Theological Academy (1957) with the degree of Candidate of Theology, he was appointed aid to the assistant rector and teacher at the Odessa Theological Seminary. In 1960, in the rank of archimandrite, he was appointed father superior of the Odessa Dormition Monastery and rector of the Odessa Theological Seminary.

On January 14, 1962, he was consecrated Bishop of Podolsk, Vicar of the Moscow Diocese, and sent to the Middle East, to Damascus, as representative of the Patriarch of Moscow and All Russia with the Patriarch of Antioch and All the East.

Vladyka Leonty was ruling bishop of many dioceses: in 1964—the Diocese of Volyn and Rovno, in 1965—of Simferopol and the Crimea, in 1967—of Kharkov and Bogodukhov. On February 25, 1968, he was elevated to the rank of archbishop. In June 1970 he was appointed Head of the Economic Management of the Moscow Patriarchate, and in November of the same year placed at the head of the See of Berlin and Central Europe as Patriarchal Exarch of Central Europe. From 1973 he was again appointed Archbishop of Simferopol and the Crimea, a. i. of Dnepropetrovsk and Zaporozhye. On March 10, 1988—elevated to the rank of Metropolitan; in 1990—appointed Metropolitan of Odessa and Kherson; since February 1991—Metropolitan of Kherson and Tavria.

For his activity for the good estate of the Russian Orthodox Church Vladyka Leonty was decorated with many orders: of Prince St. Vladimir, Equal to the Apostles, 2nd Class, of St. Sergy of Radonezh, 2nd and 1st Classes, of Prince St. Daniil, 2nd and 1st Classes. The Church of Jerusalem awarded Vladyka Leonty with the Order of the Holy Sepulchre of Our Lord, 1st Class.

Seminar of Teachers of Catechism in Smolensk

A regional seminar of teachers of catechism was held in Smolensk on June 11-25, 1992, on the initiative of the Diocesan Committee for Religious Education set up in September 1991 with the blessing of Metropolitan Kirill of Smolensk and Kaliningrad. On June 15, Vladyka Kirill celebrated Divine Liturgy in the Church of the Protecting Veil of the Mother of God at the diocesan theological school, after which he had a talk with teachers in the school's assembly hall.

The seminar was attended by nearly 100 people, mostly secondary school teachers. Its programme included the study of the Holy Writ, the fundamentals of the Orthodox faith, liturgics, history, pedagogy, teaching methods. The classes were conducted by clergymen specialists from theological educational establishments, and experienced teachers of catechism.

In addition to daily classes, participants in the seminar visited Sunday schools of Smolensk, attended a concert of pupils of one of these schools, showings of religious films and plays.

It is not fortuitous that Smolensk became the city where teachers assembled to prepare themselves for the most important present-day task—spiritual education. This work is being carried out in the Smolensk Diocese for several years already. The first Sunday parish school opened in the city in 1989, when few people could venture to open such an educational establishment, which was a risky and even dangerous undertaking (the Law on the Freedom of Conscience was not yet adopted at that time).

"Our city was the first to open a church school and also the first church kindergarten in Russia," says Father Aleksandr Melnichuk, protodeacon of the Dormition



During the Liturgy in the Dormition Cathedral of Smolensk

Cathedral in Smolensk, who organized the first Sunday school in the city. "The stay and instruction in the kindergarten and Sunday schools are free of charge. Church institutions should be accessible to children of all families, regardless of their incomes. We cannot pay teachers for their work; they understand this and regard their labour as service to the Church."

"During our work in Sunday schools," says I. Lisovskaya, a Sunday school teacher, member of the Diocesan Committee for Religious Education, "we, teachers of catechism, have realized that

education of the human soul is the main thing... Therefore we pay a great deal of attention to the churching of children and to the development of their spiritual experience: we teach them prayers, charity and obedience."

The future teachers of catechism, who came to Smolensk, were given every opportunity to acquaint themselves with the rich experience of local church teachers, to see the results of their work, and learn about their



Metropolitan Kirill of Smolensk and Kaliningrad among Sunday school pupils

plans. The Smolensk Diocese intends to hold such seminars every year. Perhaps this example will inspire other dioceses, too, for this difficult but necessary work.

I. TSVETKOVA

Address by Metropolitan KIRILL of Smolensk and Kaliningrad to Participants in the Seminar of Teachers of Catechism

The meeting with the teachers who will teach catechism in secondary educational establishments is a great joy for me. Today we have got an opportunity in our country to teach religion, but the opportunity is only half the work, so to say. It is extremely important how people will be taught the fundamentals of faith.

Traditions of Orthodox education in Russia were formed over centuries, and it is very important now to use this experience, but not to idealize it. As I ponder over the history of Russia and the Church and ask myself why the bloody catastrophe, which we call revolution, befell our people, I see that the Church is also to blame for this. Had the Church been capable of educating people, bringing to them the fundamentals of faith so that these fundamentals might be refracted in real life, not remaining only at the level of knowledge, but spiritualizing the life of man, there would have been no revolutions here.

The Church had every possibility for this: religion was taught at all educational establishments as an obligatory subject, and clergymen-teachers of catechism underwent special training. But when I talked with the people who had studied catechism in a pre-revolutionary school I was often amazed to hear that this subject had been the most uninteresting one. Small wonder, that the children, for whom catechism was the most uninteresting subject, did not assimilate the fundamentals of faith, did not make faith the asset of their life, and their souls yielded to the destructive influence of the ideas of Marxism and atheism.

How should we bring the word of faith to the people to make this word grow and bear fruit? It is a question to which we must answer not rationally, at the level of some formulations, but by our lives, our feat of service. Teachers of catechism shoulder an enormous responsibility before history: it will depend on them whether our people will revive or not. This is not a high-sounding phrase. I am profoundly convinced that no changes in the field of economy or democracy, no experiments in the sphere of legislation will be of any use without spiritual revival.

Morality is an ability to tell the good from the evil. If a person has such an ability he lives according to the law of his conscience, if he has not and if, as St. Paul the Apostle says, *conscience is seared* (1 Tim. 4.2), he will not abide even by the best of laws.

I have made accent on morality because the result of your work at catechetical lessons should be spiritually educated people. It was a great delusion of our entire educational system that its principal aim was intellectual development of man, giving him a sum of knowledge, but one can be an educated person, possess sound knowledge and be a criminal at the same

time. In a strict-regime colony I was impressed by a number of educated and talented people among prisoners, people of sharp wit and intellect. This testifies to the fact that intellect does not provide automatically high level of morality.

Our society has emerged weakened and spiritually sick from the seven decades of atheism. Why has the Soviet system of values led to such disastrous consequences? From the point of view of materialism, everything that exists has no beginning and is conditioned by the motion and development of matter. Matter is eternal and capable of selfdevelopment, selfimprovement: under definite conditions it can transform from the inanimate to the animate, from the unreasonable to the reasonable.

Consequently, morality is also a result of the development of matter and is conditioned by economic, social and political factors. There is only one step from here for a person to say that morality is a relative notion in general. And this is what the classics of Marxism did: what is good for the working class is good. This resulted in a bloody terror for our country. And here is another example of relative morality: what is good for great Germany is good. And the Nazis advanced to the East, trampled our land underfoot, shot down our people, and their conscience was at peace because they were brought up in this relative morality.

The idea of moral relativism has led to our society's complete loss of all morality, and when marxist Mikhail Gorbachev for the first time was forced to speak not of the class but of humane moral values, that meant the nearing end of the communist ideology, for humane values are absolute values. And absolute values must have the absolute beginning, which is God. Without suspecting it, Mikhail Gorbachev gave up communist morality and, consequently, the relative morality of atheism, for lost.

This does not mean, of course, that there have been no moral people among atheists—there were and there are. These people live according to the law which God put in their hearts, into their human nature. A baby is born already possessing definite moral principles. The task is to bring it up in a way that would promote their development rather than suppress them. This moral principle is perceived by man's consciousness. It stings a person hard when he does something which does not correspond to the moral principle. But the voice of conscience can be treated in various ways: it can be suppressed or muffled, which is very easy to do, and then various pretexts and excuses immediately appear ("there was no other way out", "others do worse still") but there is also a more arduous path—the path of repentance. There is

nothing in our life that we guard more carefully than our own "ego", and to tread on one's ego and say "I am to blame" and repent is a feat for which by far not all people are ready. One of religion's missions, one of the Church's tasks is to lead a person to the feat of victory over himself, and this victory is the greatest victory in life.

St. Paul the Apostle says that there are various states of the man's soul, and the most dangerous state he calls "seared conscience" (1 Tim. 4.2), which no longer allows to work the lawful. To enable man even in such state to know which is the right and which is the false path, which is the path of life and which is the path of death, the Lord graciously handed down the Revelation to people. The evangelical law, put into our hearts, is also left in a book form so that at any time and in any state of soul people could learn about the commandments. It is very important for you, as teachers of catechism, to stimulate in children the need for a constant communion with this book.

The religious feeling and need for faith are present in every man... Under proper conditions the religious feeling has a right religious expression, in abnormal conditions it atrophies, becomes distorted and can even be dangerous in its manifestations: fanaticism, idolatry, deification of the forces of nature, people or way of life. You have seen, of course, the mass psychosis and intoxication of people at concerts of rock music, which cannot be explained rationally—sound people are in a frenzy. It is a pathology of religious feeling. Instead of turning to God, people look for false gods, on whom they pour out their "piety".

Faith and morality are closely interwoven and interdependent. The most striking evidence of this is provided by the life of our society which became immoral when people lost faith; the result is degradation of people and society as a whole, distortion of the system of values.

When the Law on the Freedom of Conscience was discussed, a debate flared up on the teaching of religion in secular educational establishments. We, representatives of the Russian Orthodox Church, asked our government leaders: "Why do you think that catechism should not be taught at schools?" To which we were told: "The school must develop a scientific world view and you will inculcate the religious one..."

World view is not only convictions and knowledge based on the physical picture of the world but also a sum of moral notions. As to the so-called scientific world view it is based on scientific achievements and in no way contradicts the faith in the existence of God.

Atheism is also based on faith—the faith in eternally existing matter possessing a fantastic ability for selfperfection, which ensures development from a grain of sand to the most delicate convolutions of the human brain. This cannot be proved, just as no formula can prove the existence of God.

The faithful believe that the first cause of being

is God. The subject of faith is above science, it cannot be subjected to scientific analysis. On the other hand, one should not look in the Bible for answers to problems of physics, chemistry, biology: the Bible is not a textbook on some subject, but a book which teaches us relations with God. In other words both an atheist and a faithful can have a scientific world view. That is why the teaching of religion will not affect the level and quality of our secondary education. It will not lead to a decrease in the number of teachers, leaders of our economy and politics. The fact of teaching religion in school does not contradict the general system of education.

You will teach children faith, tell them about the history of our Church. It is very important that in doing so you observe conditions without which teaching work will not be successful. First, you should not approach catechism as any other subject. You should forget about bad marks and stiff demands to pupils at lessons. Your principal aim is to educate a child. He will memorize everything he needs to memorize, and you will be amazed by the deep knowledge acquired by children. I know it from my experience of taking exams in the Sunday school functioning at the St. Daniel's Monastery in Moscow.

This should be a lesson of love; children should feel the kindness of your heart and understand that faith is of vital importance to them and makes them happy. There should be no teaching method that would even slightly remind you the one practiced in Soviet schools. Voluntariness is the main principle of teaching catechetics. The trouble of our schools consists in the fact that human contact coming from the teacher's heart to the heart of his pupils is formalized or is absent in general. A formal, scholastic instruction in school, which dries up children's souls is very dangerous. And this trouble is characteristic not only of the Soviet system of education, but also of the pre-revolutionary one: drill, cramming, punishments, even in teaching catechism, from schools to seminaries, eventually removed people from God. We must bring the light of truth, without repeating the mistakes of the past, which have led to our national catastrophe.

Teaching catechism, bear in mind that children should have a living religious experience. Knowledge is necessary, but it is only part of the religious life. Faith is a deep and strong movement of the heart. The initial religious experience comes through prayer, therefore children should be taught prayers by all means. They should not only be able to read them, but also to commune with God in them. We often find no time to remain in silence alone with God, to analyze the past day, find good and evil acts and thoughts in it, but without this man's spiritual growth is impossible. Religious experience should include thoughts about oneself, that is, test by conscience. If you are beset with difficulties, failures and sickness, ask prayerfully for the Lord's assistance and you will see how He helps. For two thousand years the Church has been teaching people the prayer, and if during these

two thousand years this prayer had been offered up to heavens which were deaf, would people have continued to pray? There is nothing impossible for a worshipper. Responding to our prayers, God works miracles. But to teach children to do this you should have a great habit of praying yourselves. St. Paul the Apostle says: *by grace are ye saved through faith; and that not of yourselves: it is the gift of God.* (Eph. 2.8). There is no giant or Hercules who would be capable of overcoming his own sin, because at the basis of sin there is devil, a force stronger than that of man. But by God's strength we can overcome our sins. Fyodor Dostoyevsky said on this score: "God is fighting with the devil, and the field of battle is human hearts." We receive Divine help and grace in the Church during the Sacrament of the Eucharist. Holy Communion is the principal Sacrament of the Church, and if a person does not receive it, he cannot be considered a member of the Church. It is very important for children to have an opportunity to come to the church and receive Holy Communion, because only in this way do they become really church-ed.

Extramural forms of work should be used more widely: youth Orthodox circles, organisations, summer camps. In parishes young people should commune with each other and meet not in the street or at dancing parties, but in a circle of like-minded people. In many foreign Orthodox churches, where work with young people is well organized, 90 per cent of the marriages are a result of the couples' acquaintance in Orthodox organizations. Besides, this will guard children against the harmful influence of the street. Outside school, it is we, and not juvenile street leaders, who should exert as great influence on children as possible.

The Church survived the hardest of trials and has now got the desired freedom in society. Orthodox education, charity are being revived, new parishes opened, and this testifies to her enormous spiritual strength and authority among the people. At present the Church has nearly 15,000 parishes (during the last four years their number has doubled), 150 monasteries and convents, three theological academies, eight seminaries and 20 schools. According to the most modest estimates, the number of Orthodox believers in our country exceeds 50 million. All

this is gratifying, of course, but the forces hostile to Orthodoxy, exploit the granted freedom.

In recent years our country has become literally flooded by hordes of non-Orthodox preachers, who come here as if to a spiritual desert, where there is no Church or Christians. Coming to us with millions, they buy radio time and attract people to sermons by promising them material aid.

This non-Orthodox aggression pursues a definite aim. The Gospel says that *every kingdom divided against itself is brought to desolation* (Mt. 12.25). Russia is a great country, and our people is a great people. And even now, experiencing difficulties and abuse, we remain a great people with enormous national cultural tradition, and as long as we have inner fastening, our country will not fall apart. Only the Church is such a fastening force now. Today only the Church can tell the people where the truth is and where—the lie. Catholic, Baptist, Buddhist sermons in our country are intended to split the Orthodox people. We must counter this reasonably, especially you, teachers of catechism.

We are not hostile to Christians of other confessions; they are our brothers in Christ and we have dialogue with most of them. But, having a good-natured heart, we must be wise enough to oppose proselytism tearing away our people from Orthodox faith which we inherit from the Holy Apostles. We are ready to meet with representatives of all confessions, to engage in dialogue and discussion with them, but we will never give our consent to them to conduct propaganda among our Orthodox people and to resort to all means possible to attract these people.

After the two weeks' seminar, before you leave home, you will get a five-volume textbook of catechism and a syllabus worked out by Smolensk specialists. It is important for our methodological centre to keep in touch with you, so that we could know about your successes and failures and be able to give you a helping hand, if need be. Only then shall we be able to grow in this process. Coming to Smolensk, I shall meet and talk with you with pleasure, examine your problems and help you, if possible, because I am profoundly convinced that what you are doing in the Church now is the most important thing of all—provision of spiritual upbringing and education.

The Enlightening Flame of Christ's Faith

This year the traditional celebration of the days of Slavonic writing and culture was illumined by the grace-endowing flame of the inextinguishable lampada carried by our pilgrims all the way from the Lord's Sepulchre in Jerusalem across the places associated with the life and activity of Thessaloniki brothers Sts. Cyril and Methodius: through Constantinople, Salonika, Sofia, Belgrade, Budapest, Bratislava, Cracow, Lvov, Kiev, Minsk, Smolensk, Sergiyev Posad, and finally brought to Moscow. This mission was initiated by the International Foundation of Slavonic Culture.

* * *

Every year a miracle of miracles is worked in the Jerusalem Church of the Resurrection of Christ: a grace-endowing flame descends on the Lord's Sepulchre. This occurs on Great Saturday when all human flesh is silent. About 1 p. m. the Orthodox

Patriarch of Jerusalem alone enters the cave of the Lord's Life-Bearing Sepulchre. (An unlit lampada filled with oil is placed beforehand in the centre of the sepulchre, with pieces of cotton wool strewn all around the place.) After a prayer lasting 10 to 15 minutes, grace-endowing flame, like a thin lightening, descends from above and sets everything on the Lord's Sepulchre on fire. The Patriarch lights up candles from it and passes them on inside the church which immediately becomes filled with a sea of light and joyous exclamations of worshippers. Thousands of Orthodox pilgrims light up candles and celebrate Christ's Resurrection. And then the church resounds with the words of the Gospel according to St. John in practically all languages of the world: *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not*

any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not (Jn. 1. 1-5).

Christ's Life-Bearing Sepulchre in Jerusalem is perhaps the only sepulchre on earth where, in addition to natural grief, one experiences joy, the joy of Resurrection. The Lord turns death—the most terrible of evils—into blessing. Therefore, in spite of all present-day difficulties, Orthodox Russian people do not lose heart. It is not fortuitous that the grace-filled flame appears on the Lord's Sepulchre precisely on the day of His death, just as it is not fortuitous that part of this flame was brought to our land in one of the most tragic moments of its existence. We believe that the flame was brought not from Sepulchre to sepulchre but from Resurrection to resurrection...

* * *

On Great Saturday, April 25, there were no pilgrims from Russia in the Jerusalem Church of the Resurrection during the descent of the Lord's grace-filled flame. Their road was beset with all sorts of difficulties; troubles began immediately after the pilgrims' departure from Jerusalem when they learned that an abominable blasphemy had been perpetrated on the Lord's Sepulchre.

Archimandrite Sergiy Sokolov, inspector to the Moscow Theological Academy, who, with the blessing of His Holiness Patriarch Aleksy II headed the mission, tells us in greater detail about the

His Holiness Patriarch Aleksy II at the ceremony of the unveiling and consecration of the monument to brothers Sts. Cyril and Methodius Equal to the Apostles



journey for grace-endowing flame: "Our itinerary began from St. Basil's Cathedral. On May 24 we arrived in Cairo by plane, but there were no tickets to Tel Aviv. We realized that we would be late. This was symbolical, though the Lord led us in His footsteps. When we saw the Cheops pyramids in Egypt we immediately recalled the words of the Scripture: *Out of Egypt have I called my son* (Mt. 2.15; Hos. 11.1). The Lord was here when He was an infant... On the evening of Great Friday we venerated at the Holy Shroud in a Christian Coptic church where we were given a very cordial welcome.

"In order to arrive in Jerusalem in time our group went there by bus through the Sinai desert. Travelling by modern bus we reached our destination in eight hours, covering the distance which had taken the people of Israel forty years to cover. On this road, difficulties lay in store for us, too: at night the border between Egypt and Israel is closed, therefore customs formalities were over only after nine o'clock a. m. and we arrived in Jerusalem only at two p. m., approximately one

hour after the descent of the grace-filled flame.

"We were welcomed by sisters of the Jerusalem Russian Metochion and the Gorneye Convent with already burning candles and lampadas. We lit up our lamps at the Lord's Sepulchre, attended divine services and fasted. Naturally, we visited the holy places: Bethlehem, the Sepulchre of the Mother of God; in the Convent of St. Mary Magdalene we bowed before the relics of Grand Princess St. Yelizaveta Fyodorovna and nun Varvara."

* * *

On May 23, at 4 p. m., the grace-filled flame was met at the walls of the Trinity-St. Sergy Lavra by its brethren, members of the faculty and students of the Moscow Theological Schools, representatives of the local authorities. After a few greeting words the procession went to the Trinity Cathedral where a thanksgiving moleben was conducted at the relics of St. Sergy; a lampada over the reliquary was lit up from the grace-filled flame, as well as candles, which were distributed among praying worshippers.

Archimandrite Sergy Sokolov told of all the circumstances of the journey and pointed out that the flame which they had brought from the Lord's Sepulchre, is now burning not only in the lampada but, what is most important, also in people's hearts, for the sake of which it was undertaking such arduous one-month journey. We recalled the words he said at the very beginning of the long journey: "Thanks be to God that these days He has vouchsafed us to warm all brother Slavs, as it were, to call them for peace and friendship. The light of Christ shines in our hearts and warms not only us, but also all those who commune with us."

After the moleben the grace-filled flame was brought to the Academy's Church of the Protecting Veil of the Mother of God.

On May 24, Saturday, the inextinguishable lampada was brought to Moscow, to the Monastery of the Don Icon of the Mother of God where the recently invented incorruptible relics of Patriarch St. Tikhon now lie at rest.

In the morning the Cathedral Square of the Moscow Kremlin was filled with people. The divine service was televised, and so many people remember the excited speech made by Bishop Vasily Rodzyanko, who represented the American Orthodox Church. He had taken part in the mission, and now, handing over the grace-bestowing flame to His Holiness Patriarch Aleksy II on behalf of its participants, could not suppress the feeling of bitterness, because, as is the case with every lofty undertaking, it was very difficult to perform this obedience.

Vladyka Vasily characterized the difficulties of the journey as spiritual and mystic. The Evil One opposes everything that is good, everything that destroys his power over human souls. Discord and wars are indubitably his doing. He fears the light of the grace-endowing flame which



Festal procession

induces people to recall Christian unity, the sacrifice made by the Lord for the sake of the whole world.

Today the Slav peoples are divided not only by borders—they are warring with their brothers on the territory of the countries which only recently belonged to them all. What can save us today if not faith in Christ? What can make us come to our senses if not the grace-endowing light of the Lord's flame which signifies transition from death to resurrection?

* * *

The Divine Liturgy devoted to the occasion was celebrated in the Dormition Cathedral of the Kremlin. His Holiness the Patriarch placed the grace-endowing flame on the altar. All the thirteen church chandeliers were alight. The choir of the brethren of the Trinity-St. Sergy Lavra harmoniously and powerfully supported the protodeacons' basses.

Among those who prayed in the cathedral were participants in the Festival of Slavonic Writing and Culture and in the International Congress of Slavonic Cultures who had come from various Slav countries. As usual, the service was conducted in Church Slavonic, the language common to all and founded by brothers Sts. Cyril and Methodius Equal to the Apostles, that Sunday being their remembrance day.

To be sure, not all those present understood this language, but all were happy to feel that there was something they had in common. The unifying principle of old Slavonic, preserved by the Orthodox Church, was obvious to all. Alas, this cannot be said about the modern thoroughly politicized secular life which is afflicted by disintegration and enmity...

It took some time for spiritual unity to manifest itself among the congregation during the divine service in the Dormition Cathedral. It would be strange to expect



The light of the Lord's grace-filled flame

something different, for some came there out of mere curiosity, while others considered it to be their duty to pay tribute to the tradition and viewed the Liturgy as a theatrical performance. Many exchanged remarks, made plans for the coming days of the Congress; some, unlike old women in kerchiefs who were praying quietly, left the church being unable to endure three hours of standing on their feet.

To gain unity one needs the labour of the soul, personal repentance which will ultimately breed compassion and desire to forgive one's brother for his transgressions.

The choir was singing, the clergymen were beseeching the Lord to grant peace to the world, forgive people's sins and enable them to answer worthily at the Lord's Last Judgement... And then a miracle was gradually worked—conversations began to die down. The Sacrament of the One Holy Catholic and Apostolic Church penetrated the souls of worshippers. They ceased to be a group

of people who came there by chance, becoming the Church of Christ about which the Gospel says that *the gates of hell shall not prevail against it* (Mt. 16. 18). Even the most light-minded got to feel this and fell silent. If such moments occurred more often then, perhaps, a great deal could be changed in the life of society as well, and it would become different, more serious and stern but kinder.

Grounds for such hope were provided when after the divine service the worshippers took church banners, crosses and icons and, to the ringing of the bells of the Ivan the Great Bell Tower and the Church of the Protecting Veil, came out onto the Red Square, carrying the inextinguishable lampada at the head of the procession. It headed for the square, which on that day began to be called Slavyanskaya Square (formerly Nogin Square). All along the way to the destination the flame from the Lord's Sepulchre was reverentially met by worshippers. The procession went down Varvarka Street called so after the Church of St. Barbara the Great Martyr, which stands where the street begins. Bells were ringing in this church, too, and further down the street: in the Church of St. Maksim the Blessed, the cathedral church of the Convent of the Icon of the Mother of God "The Sign", founded by boyars Romanov before Mikhail became the Russian tsar, in the Church of St. George the Great Martyr on the Pskov Hill, and also in the newly-opened Church of All Saints *na Kulishkakh*, facing Slavyanskaya Square. Participants in the procession moved on with great solemnity, cherishing the special feeling of unity that is granted only to those united by the Holy Spirit.

However in the square this spiritual uplift was broken. The militia let the clergymen pass and cut off the rest of the procession. A brass band and a folklore company came to the fore. A huge grey balloon hovered over the

crowd, sporting enormous letters announcing that this feast was funded by the Russian National Bank and citizen of Russia Konoynkhin. As soon as a moleben was started, a transparency reading "Light to the World" and consisting of burning torches, exploded with a great roar and caught fire. The green lawn became enveloped in smoke. Then coloured flares began to shoot up with a sharp whizz into the blue cloudless sky. It seemed there was no end to them. However, by the time of the Gospel reading they had stopped shooting up. The Gospel was read in the proper silence.

His Holiness Patriarch Aleksy II placed a miniature shrine with the grace-endowing flame into a

niche in the pedestal of the monument to Sts. Cyril and Methodius, created by sculptor V. Klykov, Chairman of the International Foundation of Slavonic Culture and Writing. In his speech at the unveiling ceremony the sculptor said: "The luminary will burn for ever. It will symbolize the truly inextinguishable radiance of Slavonic spirituality."

But let us remember that the inextinguishable radiance of the ideal can also be a reproach for us at God's Last Judgment when all peoples will face the throne of the Pantocrator with their deeds. We shall not justify ourselves by the monument and the flame alone when we shall have to present the fruits of our earthly journey, if

our hearts are devoid of love of God and our neighbours, if we fail to perform acts of charity, to repent sincerely before the Lord and do not stop, at long last, to quarrel with brothers. But today...

We cannot help recalling the words of His Holiness Patriarch Tikhon by whose relics the grace-endowing flame, which is now shining over Slavyanskaya Square, stood for twenty-four hours: "...it is not our plans and constructive attempts, ...that will save Russia; it will be saved only by a miracle, if we deserve it."

*M. DUDKO,
A. PISKUNOV*

On the 600th Anniversary of the Demise of St. Sergy of Radonezh

Lavra's Feast

It is significant that this year the patronal feast of the Trinity-St. Sergy Lavra coincides with the 600th anniversary of the blissed demise of its founder, St. Sergy of Radonezh the Miracle Worker of All Russia. By his selfless service to God and people St. Sergy left an unfading memory in the Church and our Motherland as a great righteous man, prayer, patriot and mourner of the Russian Land.

St. Sergy was preordained by the Lord to be the spiritual leader and guide of Russia in its hard period of internecine feudal wars, discord and enmity. Nevertheless, as outstanding Russian historian Vasily Klyuchevsky said, "setting example by his own life and the loftiness of his spirit, St. Sergy raised the dampened morale of his people, inspired them with confidence in their strength, returned to them faith in their future... People associate St. Sergy with their moral rebirth. This rebirth and this tradition (to remember the saint) are St. Sergy's most precious contributions, not to archives or theory, but to the living soul of the people, to their moral make-up."

One of St. Sergy's priceless contributions is the Trinity Monastery founded by him, which later became the famous Lavra and spiritual centre of the Russian Orthodox Church. The monastery's very name corresponded to the spiritual essence

of St. Sergy, for as the prayer says, he, "while still on earth, made his soul dwell in the cloister of the Most Holy Trinity". At the same time, he sought to implement the loftiest ideals of Christian love, peace, unity and national accord in the life of his contemporaries and succeeding generations. Building the first wooden church in honour of the Holy Trinity, he prayed so that the world divided by hatred should be filled with the love which reigns in the Pre-eternal Council of the Life-Giving Trinity, so that "the hateful threat of discord in this world should be vanquished by the contemplation of the Holy Trinity". This conclusion, which is of great significance at all times, was made by Yepifany the Wise, the first biographer of St. Sergy.

And today, too, St. Sergy's cloister continues its salvific and world-sanctifying service to the Most Holy Trinity, nor does it cease to pray for peace and prosperity of the Motherland and serve the needs of modern man in the name of Christ's love.

The ancient walls of the Lavra have witnessed many events, both major and minor, of national and ecumenical pan-Christian significance. This year it will become also the venue of church solemnities to mark the 600th anniversary of the demise of St. Sergy. The Lavra's patronal feast, the Feast of the



During the divine service on the Feast of the Holy Trinity at the Trinity Cathedral of the Trinity-St. Sergy Lavra

Holy Trinity, celebrated last summer, was a sort of prelude to the coming solemnities.

On the eve of the feast, on June 13, 1992, His Holiness Patriarch Aleksy II of Moscow and All Russia, the Holy Archimandrite of the Trinity-St. Sergy Lavra, arrived at the cloister. At the Holy Gates His Holiness was welcomed by Archimandrite Feognost, Father Superior of the Lavra, with the brethren, and numerous worshippers who had come here to attend the feast. To the ringing of bells and the singing of the troparion to the Holy Trinity, His Holiness proceeded to the Trinity Cathedral, where he prayed and venerated at the shrine with the relics of St. Sergy, and then to the Patriarchal Chambers.

In the Trinity Cathedral His Holiness officiated at All-Night Vigil, assisted by Bishops Mark of Argentina and South America, Arseny of Istra, and Viktor of Podolsk. On the day of the feast, this being Sunday, His Holiness Patriarch Aleksy, assisted by the same hierarchs, except Bishop Mark who conducted a divine service in the Dormition Cathedral, celebrated Divine Liturgy in the Trinity Cathedral. During the Liturgy His Holiness ordained Nikolai Tsirke deacon. The Liturgy was followed by a small compline with the reading of three kneeling prayers to the Most Holy Trinity.

President of Russia Boris Yeltsin also arrived to the Trinity-St. Sergy Lavra. Together with his family he

went to the Trinity Cathedral. At the end of the divine service His Holiness Patriarch Aleksy addressed the President with a speech of greeting.

"Your Excellency, deeply esteemed President, Boris Nikolayevich,

"We are glad to felicitate You today on the Feast of the Holy Trinity. We are glad to see You making a pilgrimage to the ancient cloister and shrine of the Russian land—the Trinity-St. Sergy Lavra. This is a special year for the Lavra—it marks the 600th anniversary of the demise of its founder, St. Sergy of Radonezh. In this jubilee year of the Trinity-St. Sergy Lavra, it is for the first time in the history of the 20th century, I think, that the head of the Russian state visits this cloister on the feast of the Life-Giving Trinity.

"Your pilgrimage here is of a special significance: tomorrow you will leave for the USA for negotiations with President Bush and American statesmen. We shall pray for the success of Your mission and for God's help.

"The feast of Pentecost unites all, but, unfortunately, today we witness peoples being divided, even Christian peoples are opposing each other. I think that all of us should realize that it is only through unity that we can gain strength, courage and well-being for our countries and peoples.

"Our Church will remember You in the days of Your negotiations in the United States of America.

We hope they will prove to be of benefit to our people and help our Motherland, Russia, overcome the difficulties we are confronted with today.

"We are praying to the Lord to give You courage, strength, fortitude, health to perform Your arduous feat and to head the Russian state.

"Now I should like to read a prayer in which we shall beseech God to give His blessing for the forthcoming meeting of the heads of the two states—Russia and the United States of America, beseech the Lord to bless with success and grant good results to this meeting which is of historic significance for our Motherland and for the people of our country."

Thereupon His Holiness read the prayer.

After the prayer Patriarch Aleksy presented Boris Yeltsin with a copy of the icon of the Holy Trinity, painted by the great zealot of faith of the Land of Russia, St. Andrei Rublev, in memory of the Lavra's patronal feast and as a blessing for the President's forthcoming foreign visit.

Speaking in reply, Boris Yeltsin said:

"Your Holiness, thank you for Your kind words addressed to the President. In the first place, I should like to congratulate You, all people of Russia, on the great feast of the Holy Trinity.

"It is with great emotion that I came here, to the Trinity-St. Sergy Lavra, to attend the divine service which You conduct on this great feast. I congratulate everybody and wish happiness and peace. Thank you, Your Holiness, for the kind words and the blessing for a long journey.

"To be sure, the visit to the United States of America and negotiations with President Bush will not be easy. But I am confident that these negotiations will bring us still closer to peace. We will never be rivals any more. We will never be enemies. We will live in peace. We want to sign with the President the first ever charter on friendly partnership. We want to move missiles away from each other. We want to destroy them much earlier than it was originally planned. We shall sign documents that would be instrumental in implementing reforms and improve the life of our people which is so difficult today. On this feast day I should like to hope that God will hear about our hardships and help us overcome them in the near future. I hope that towards the end of the year things will change for the better in the life of our people.

"Your Holiness, please accept sincere congratulations on the second anniversary of Your enthronization. Your activity as the Primate of the Russian Orthodox Church has coincided with the deep-going changes in the life of Russia. Today, as before, the Church shares with the people their joys and sorrows, helping them to surmount difficulties. The courageous calls of the Russian Orthodox Church in defence of democracy, her selfless activity, the revival of culture and spirituality have a great appeal, and enjoy a wide public support.

"Your personal participation in the country's



President of Russia Boris Yeltsin at the Trinity Cathedral of the Trinity-St. Sergy Lavra on the Feast of the Holy Trinity

spiritual rebirth, in the efforts to achieve unity and maintain civil peace in the Russian republic has earned You universal gratitude and respect. During a whole year, when, unfortunately, blood is being shed around the Russian state, in this country, populated by 130 nationalities and ethnic groups, there is no bloodshed, also thanks to Your efforts, and I am sure there won't be any.

"I would like to express the hope that the Church will continue to promote efforts aimed at improving all aspects of our life, that her striving for peace, love, national accord, which correspond to the desire of all peoples, will be materialized.

"I wish You good health, longevity, successes in the efforts for the benefit of the peoples of the Russian Federation."

Replying to the President's greetings, His Holiness said:

"Deeply esteemed Boris Nikolayevich, thank you for Your congratulation on the second anniversary of my enthronization and patriarchal ministry, which has moved me deeply. Indeed, it is at the time

difficult for the country that the Lord called me to the post of the Primate of the Russian Orthodox Church. But I should like to assure You that our Church will invariably be together with the people in their joys and sorrows. She is always with the people. She has shared and is sharing in the hardships and joys experienced by the people. And the fact that there is no bloodshed in Russia is God's mercy, and we hope that it will not be shed in Russia, and that the confrontation we now witness will be limited to confrontation and will not turn into a bloodshed. It is our common task, our common aim, to appease peoples, to inspire people's souls with tolerance, Christian love, mercy to each other, to overcome this difficult time, and we wish You to cope with the tasks, implement the reforms You have planned for the benefit of Russia and the rest of the world.

"Indeed, today we can say that the danger of a nuclear war, which threatened us in the past, has been removed. The image of the enemy in the consciousness of the peoples of the world has been destroyed. Today neither in this country, nor in the United States, or in Europe do people view a Russian man or a person of any other nationality in this country as an enemy. The destruction of the image of the enemy is a great achievement.

"I think that with God's help we will overcome all other difficulties too. With all our hearts we wish You God's generous help in Your lofty service, wisdom, well-being, health; may God preserve You for many years."

The President thanked His Holiness and felicitated all those present on the feast.

After the divine service His Holiness Patriarch Aleksy, hierarchs, members of the clergy, the President and his party left the Trinity Cathedral and went to the Patriarchal Chambers.

In accordance with the established tradition, His Holiness the Patriarch went out to the balcony to greet and congratulate numerous pilgrims on the feast and thank them for visiting St. Sergy's ancient cloister, one of the greatest shrines of the Russian land. Standing by His Holiness's side was the President of the country, who also warmly greeted the congregation on the feast, and the latter, on their part, wished him bon voyage, success in negotiations, and a safe return to his country.

Thereupon a talk was held between the Primate of the Russian Orthodox Church and the President of Russia during which His Holiness Patriarch Aleksy informed Boris Yeltsin of the dramatic events taking place in former Yugoslavia and Serbia, on the basis of the message from His Holiness Patriarch Pavel of Serbia and a Memorandum of the Holy Bishops' Council of the Serbian Orthodox Church, handed to His Holiness Patriarch Aleksy on June 2, this year, by a delegation of hierarchs of the Serbian Orthodox Church then on a visit to Moscow.

After the talk His Holiness Patriarch Aleksy invited the distinguished guest and his party to a festal dinner.



His Holiness Patriarch Aleksy II and President Boris Yeltsin at the Trinity-St. Sergy Lavra, June 14, 1992

After the dinner His Holiness the Patriarch and the President came out of the Patriarchal Chambers to meet those who were waiting to see them again and express their warm feelings and wishes. On the way to his car the President warmly responded to the greetings of the people, thanked and congratulated them on the feast.

Thus the patronal feast was providentially and solemnly concluded in the Trinity-St. Sergy Lavra which is referred to as the Home of the Life-Giving Trinity. The doors of this sacred Home are always open to all people, irrespective of their rank or official position: from an ordinary man to the most distinguished statesman. The flowers and greenery, with which churches are adorned on the feast of the Trinity, symbolize the life-giving grace of the Holy Spirit, renewing people's hearts.

The Holy Trinity day is a feast of grace and the renewal of the soul. It leaves no one indifferent. This is corroborated by the words of the hymn to the Feast of the Holy Trinity compiled by St. Ioann the Righteous of Kronshtadt. Everyone will find in it something that is dear to him. "The Trinity is my life, my light, peace, my deliverance and salvation, my health, my well-being, provider for me and every living being, my strength and glory, my renewal."

Konstantin KOMAROV

St. Sergy of Radonezh

Of all Russian saints St. Sergy is probably the most unfathomable and mysterious. His life, so simple and lucid, can be but contemplated: he came to love the Lord since childhood with an ingenuous and integral love, and all through his life remained ingenuous, becoming ever more so with age, so when you peer into his image you find less and less to say of him. Of all Russian saints he seems the most distant, enveloped in the deepest contemplative silence. At the same time he is extraordinarily close: he is close because, interceding with the Lord with his integral heart and mind, he is offering prayers for all of us, and we sometimes feel the power of grace asked for in his prayers coming back to us.

So let us offer up prayers constantly and with utter ingenuity and purity of heart accessible to us to the humble, ingenuous and, at the same time, inexorably integral and pure saint of the Russian land; let us pray for ourselves, so that, by these prayers, we too might find the way to ingenuity and integrity, pray for the whole world, pray also—and particularly—for the land which he loved so profoundly, ardently and selflessly, so that it might see, as it did after the horrible Tatar yoke, the beneficent thaw, peace, love and likemindedness among people founded on faith

in God, on faith in man, on the ability to believe that the Lord is Master of earth's history and that all events in life represent, in the final analysis, the mystery of the salvation of the world.

But to be able to pray, we have to believe in all this unreservedly: to believe that the Lord is among us indeed, that He, mysteriously and at times fearfully, ruled world events. And we must come to believe not merely in word and mind, but hand over our life and ourselves into the hands of the Lord, read His word carefully and, giving no quarter to ourselves, but showing extreme mercy for others, be the creators, and not mere listeners, of the word of God, the words of the Holy Spirit. If, by our very life, hearkening to the Lord and fulfilling His will, we enter into this mystery of silence and prayerful contemplation, then, through us, as through St. Sergy, though on a much more modest scale, grace will come down on people around us and, further and wider, on all those whom the Lord so much loved that He gave His only-begotten Son to die and be crucified that people might have faith in the love of God and man, to have faith and start living by faith. Amen.

Metropolitan ANTONY Blum of Surozh

Prof. Ye. Golubinsky

On the Role of St. Sergy of Radonezh in the History of Our Monasticism

The Moscow Theological Academy has been located within the walls of the Lavra, under the protection of St. Sergy, since 1814, i. e., for 78 years now. The length of time gives the Academy the right, and, at the same time, makes it its duty, to consider the Lavra as its native parts. And considering the Lavra its native parts the Academy cannot but share cordially in all its joys. Yesterday the Lavra had the great joy of celebrating the 500th anniversary of the demise of St. Sergy, that is the great joy of giving

up praises and thanks to the saint of God for his prayers to the Lord in the course of five hundred years which provided for the good estate of the cloister he had founded, and the Academy, sharing this great joy of the Lavra, wants to contribute to it by deed. As an educational and research institution, the Academy is a representative of the scholarly word, and its appropriate contribution may be the use of that word to mark the occasion. So with your kind permission, I would like to submit to your attention certain readings, certain discourses devoted to St. Sergy of Radonezh.

It would take too much time to relate in detail the saintly and wondrous life of St. Sergy, and then, this saintly and wondrous life of his is more or less known to all. Choosing

The speech delivered at the festal meeting at the Moscow Theological Academy on September 26, 1892 (Old Style). First published in *Bogoslovsky Vestnik* (Theological Herald), November 1892. The present text is translated from Ye. Golubinsky, *St. Sergy of Radonezh and the Trinity Lavra He Founded*. Moscow. Synodal Printshop, 1909.

among specific things that might be said of St. Sergy, we would speak of his role in the history of Russian monasticism. This role is great indeed. However, it remains completely, or almost completely, unnoticed, and it is quite appropriate to speak of it, if only to view St. Sergy in the right way and give him all the glory due to him. The name of St. Sergy is usually connected with those of Sts. Antony and Feodosy of Pechery. It is thus admitted, and with full justice, that St. Sergy was as great a zealot as Sts. Antony and Feodosy. But besides being as great a zealot as Sts. Antony and Feodosy, he plays a role in the history of our monasticism quite identical to the one played by St. Feodosy. The latter introduced here strict monasticism after we had accepted Christianity from the Greeks and, along with it, monasticism which was not quite so strict. St. Sergy restored strict monasticism introduced by St. Feodosy, after it had been substituted with time with monasticism not quite strict.

A genuine, strict monasticism is, first, a complete rejection of the world, consequently, a complete rejection of any property. Canonical rule orders: "Monks must not have any property",¹ and interpreters of the rule, Zonaras and Balsamon explain: "Those contracting with monastic life, that is those who take the vows, are dead for the world, the dead do not possess anything, so the rule demands that monks acquire nothing." Second, canonical rule teaches² that monastic communities must reproduce the original community of all Christians of whom it is said in the Acts of the Apostles: *the multitude of them that believed were of one heart and of one soul* (Acts 4. 32), and it is possible only on one condition—if, as in the early community of all Christians, no one called anything his own, but all had everything in common, otherwise, according to St. Basil the Great and St. John Chrysostom, strife and quarrel among people are inevitable,³ and, as St. Theodore of Studios says, single-mindedness among people is impossible.⁴ Thus genuine monasticism should be cenobitic, with the monks owing nothing privately, but only in common, of which St. Theodore of Studios says in admonition to his successor, the monastery hegumen: "See to it specially that the brethren have everything in common and undivided, and have nothing private, up to a needle."⁵ We find it necessary to make a comment here. When we say that genuine monasticism should be cenobitic, we do not mean at all that it is its only component, we mean that it cannot do without it (monasteries that is, not single hermits) and that it is the kind of exterior order of monastic living that is conditioned and necessitated by the interior aspect monasticism must have.

And early monasticism was indeed strictly cenobitic. St. John Chrysostom writes of cloisters

contemporary to him: "There they never say: it is mine, it is yours, such words which cause so much discord are driven away."⁶ But then along with genuine monasticism there appeared monasticism not too genuine to fight the former and never to be fully overcome and, at times, to be almost completely victorious. Monasticism is an exclusive and deliberate path leading to the Kingdom of Heaven. All believers want to gain the Kingdom of Heaven and therefore there were a lot of people who wished to become monks. However, genuine monasticism is a hard lot. The life of a community of true monks devoid of any private property was ordered in a way that did not provide for equal opportunities of taking one's ease, but rather offered equal "sorrows of all kinds and cram", equal scantiness of food, poor clothes, hard toil, lengthy prayers and vigils. And people who wished to follow the right road leading to the Heavenly Kingdom but found the road too difficult ventured to smooth it out, so to say: they assumed that monasticism would remain the right path of salvation even if made more or less easier to follow, as still later it was assumed that a person might be saved by merely putting on a monk's habit. So they introduced a lightened, not too strict form of monasticism. A wealthy man might take the vows and come to live in a monastery, but would not enter the brethren's community where he would have had to renounce any property and submit to all demands of a cenobitic community concerning food, clothes, labours and common prayer; he reserved for himself a private cell and, in that private cell, in full possession of all he had previously had, fed and clothed himself the way he wished, never took part in common monastic labours and joined common prayer when he was inclined to.

Such people, who wished to gain the Kingdom of Heaven by taking the smoothed out path of monasticism, were joined by those who strove to take the vows not for the sake of monasticism proper, but, as the canonical rule says, for pluming themselves upon the revered monastic habit and acquiring the glory of piety through it.⁷ Naturally, people who took the vows not for monasticism proper, would come out for its most lightened form. Presently, the two types mentioned above have been joined by poor people who enter monastic communities for using a monk's status as a means to get maintenance out of those who love Christ: these people too certainly favour the most lightened form of monasticism.

At first there appeared private cells in cenobitic cloisters, then all cells in it came to be private. Every monk at such monasteries lived in his own cell, had his own household and was no different from secular cell-dwellers who would settle together somewhere. Every monk at the monastery of this kind either built his private cell himself

or bought it from the heirs of the former owner or from the monastery if the former owner devised his cell to it. All incomes the monastery received were divided among the brethren in certain proportion and then each disposed of his property at his own will. There were hieromonks at the monastery (or secular clergy too) who were specially paid for conducting divine services or waged, while the rest of the brethren joined common prayers as they wished and any avoidance could be excused by household needs.

If we are not mistaken, presently we do not have cenobitic monasteries in Russia (up till recently there have been cenobitic convents, but now there seems to be none). In Greece, however, there still are cenobitic cloisters. Such cloisters exist on Athos—out of the 20 Athonite monasteries 12 are cenobitic. They present a sorry spectacle, and in eight of them monks have the right to have private cells and property. Apart from the fact that a monk-property owner is as absurd a phenomenon as a living corpse, that is to say, he is a false, fake corpse, such, cloisters have absolutely nothing in common with the Early Church monastic communities where the brethren had one heart and one soul. On the contrary, poor monks there are gnawed by envy and fawn upon wealthy monks who, on their part, despise the poor ones and treat them like slaves, so what they have there is not a fraternity with one heart and one soul but haughty arrogance and humiliated slavishness which rule supreme. As to monastic feats, at such cloisters, according to a Russian who lived for some time on Athos, "the cause of salvation is placed at the will of the one to be saved and, therefore, each lives as his conscience prompts him to; has money, eats and drinks what he wishes (even meat), dresses the way he wants to, and no one has the right to interfere." When speaking of such monasteries, monks of cenobitic Athonite cloisters would shake their heads, shrug their shoulders and give a deep sigh. Life in such cloisters in Russia was no better than it was and is in Greece. One evidence of this is a 16th-17th century edification that came down to us devoted to the types and forms of monastic life. The edification does not describe in detail the life in non-cenobitic cloisters, which is regrettable historically speaking, but its full title reads: "Edification on the cenobitic monastic true order of salvific living of Holy Fathers and on the arbitrary and bad monastic life of strife and discord, that is, a private and wilful one, and on the good life of a hermit in a skete." It says further that monks who would not hear of cenobitic living devoted to God take, instead, to a life of strife and discord, fighting over everything, cursing each other and finding excuses for their wilfulness and laziness. Calling the non-cenobitic order a life of strife and discord the author of

the edification means that distinctive features of life of non-cenobitic monks were strife and quarrels over incomes to be acquired and shared out, over patrons and benefactors, and so on, and, consequently, that under way at non-cenobitic cloisters was a deplorable struggle for means of subsistence.

Monks who sought salvation in an easier way, living in private cells, appeared very long ago, for already at the Fourth Ecumenical Council of 451 people were mentioned who put on monastic habit not for the sake of monasticism proper but to satisfy their ambition.⁸ It should be admitted, though, that people who sought the easier way preceded those who wanted to use monasticism for purposes that had nothing to do with it. In the second half of the 6th century Emperor Justinian, among other instructions concerning monastic life, gave an instruction not to allow monks, under any pretext, to have private dwellings at monasteries, or monasteries to have so-called cells.⁹ Subsequently, this instruction of Emperor Justinian notwithstanding, there still were private cells at cenobitic cloisters; moreover, the greater part of mixed-type cloisters turned into non-cenobitic, so that cenobitic monasticism, which is a true way of monastic life, became a rare exception with the Greeks, while non-cenobitic monasticism invented and introduced by the lovers of its lightened form came to be absolutely predominant. We do not know when exactly monasticism reached that stage; but though the appropriate evidence known to us dates from the second half of the 12th century,¹⁰ there is a great probability of that stage having been reached even before we accepted Christianity from the Greeks, that is prior to the end of the 10th century.

At any rate, adopting Christianity, along with it we accepted from the Greeks monasticism that was exclusively non-cenobitic with the cenobitic form being introduced about 75 years later by St. Feodosy of Pechery. The authors of St. Feodosy's *Life*, an unknown chronicler and St. Nestor, do not say directly that he introduced in his monastery the Studite rule instead of the non-cenobitic one. But, first, it might be assumed, and, second, we have indirect evidence to the effect. If the original rule of the Pechery Monastery had been cenobitic it had had to be that of Studios, so St. Feodosy would have had no need to introduce it again: the thing is that in Greece, at the Constantinople Patriarchate, from which our monasticism originates, the few monasteries that had cenobitic rule had none other but the Studite one.

Further, St. Nestor relates that after St. Feodosy was made hegumen of the monastery, he decided to become a servant of the brethren entrusted to his care, and, among other things, says that when the brethren were asleep at

night the blessed one took the corn divided among the brethren, ground it and placed his share at the door of the cell of each brother. But if at the Pechery Monastery, before the introduction of the Studite rule there, each brother was given a share of corn to grind and bake bread with, it is clear that the monastery was non-cenobitic, for such was the order of things at non-cenobitic monasteries. It seems not to follow directly therefrom that prior to St. Feodosy all our cloisters were non-cenobitic, and that St. Feodosy was the first to introduce the cenobitic rule. But actually it does follow directly, and we have a relative indirect evidence besides. The founder of the Pechery Monastery, St. Antony, was undoubtedly a man who preferred true monasticism to the one not so true and strict monasticism to its lightened form; but if in Kiev he came across not only non-cenobitic cloisters but also cenobitic ones he would have introduced cenobitic rule in his monastery. St. Nestor points out that when St. Feodosy came from his native Kursk to Kiev, to be professed in one of its monasteries he was not accepted to any of them because of his poverty. That points to the monasteries being non-cenobitic for we know that at such cloisters those who wanted to take the vows had to pay money, or make a so-called contribution, whereas the cenobitic Studite rule forbids to take money from those who wish to be professed.¹¹ Finally, if there had been cenobitic cloisters prior to St. Feodosy, he would have had no need to order the cenobitic rule from Constantinople and could have taken it at one of the Kiev cloisters; however he did order it from Constantinople.

Thus, originally, along with Christianity, we accepted from the Greeks monasticism in non-cenobitic form, which was not quite its proper, genuine and true form; it was introduced here in its quite proper, quite genuine and true form by St. Feodosy of Pechery 75 years after we had adopted Christianity. But cenobitic monasticism introduced by St. Feodosy was not destined to oust the non-cenobitic monasticism and become the one and only form of monastic life. Had it been so, our monasticism would have been unique in its loftiness in the entire Christian Orthodox Church. But the situation was different. Introduced by St. Feodosy at his Pechery Monastery, cenobitic monasticism was adopted by the best cloisters that existed at the time and came to be introduced in the best cloisters being founded and thus became the form of monastic life in our best monastic communities (with the worst cloisters remaining non-cenobitic). However, that was not always the case in the best cloisters, and not for too long.

Strict cenobitic monasticism, introduced by St. Feodosy, some time after his death assumed

in cloisters, including the Pechery Monastery, a less strict form which gave each monk an opportunity to have private property along with some things possessed in common. This form of monasticism prevailed for a long time (at the Pechery Monastery, up to the Mongol invasion).¹² But later it also gave way to fully non-cenobitic monasticism so that all cloisters without exception again became what they had been in our early Christian period, before St. Feodosy.

However, as some 75 years after we had adopted Christianity the Lord gave us St. Feodosy of Pechery to introduce strict monasticism here, so two hundred and seventy five years later He gave us St. Sergy to restore it. But while St. Feodosy introduced strict monasticism all over Rus, St. Sergy restored it on one half of its territory. In the times of St. Feodosy Rus comprised an integral whole; in the times of St. Sergy it was divided into two parts: north-eastern, Moscovite Rus, and south-western, Kievan Rus topographically, and Lithuanian politically. St. Sergy restored strict monasticism in Moscovite Rus.

People who are the first to introduce something better in place of the worse, or restore the former after it has disappeared may be called transformers. That is what St. Feodosy and St. Sergy after him were. All good is of the Lord, the more so all which is exceptionally good: and such is the true transformation activity the purpose of which is to substitute the better for the worse. Ordinary people, the mob, are not shocked by the evil that exists in some spheres of life, they consider it normal or natural. But God sends His chosen man and endows him with a unique ability to see the evil, a unique moral sensibility to be shocked by it and unique will to resolutely overcome it. And the Lord's chosen one, a special envoy of the Lord, becomes (if circumstances permit) either a preacher of transformation or a transformer proper in one or another sphere of life.

St. Sergy was a man chosen by God to restore strict monasticism in northern, Moscovite Rus. He had been drawn to monastic life since his early youth, took to reading holy books, probably giving preference to the *Lives* of ascetics and the Holy Fathers; when still a youth, before he was professed, he came to the knowledge of what true and strictest monasticism had to be. St. Sergy, then 22, did not enter a monastery but retired into a wilderness. At the time our cloisters were located in towns and villages, but the dwelling place of a true monk is to be a desert lying far away from worldly, human habitation. Wishing to become the strictest monk St. Sergy ventured to perform his monastic feat not at a monastery but in the wilderness. When in that wilderness a monastery was formed of people who wanted to

stay with St. Sergy, he restored strict monasticism by introducing cenobitic rule in his cloister.

Restoration by St. Sergy of strict monasticism in Moscovite Rus and the original introduction in Rus of strict monasticism by St. Feodosy of Pechery provokes one and the same question: is it really so that there had been no cenobitic cloisters in Moscovite Rus prior to St. Sergy and he was the first to introduce it? Here the same argument should be adduced as that mentioned above in connection with St. Feodosy. Doubtlessly, St. Sergy was a zealous advocate of strict monasticism and, if faced with the choice between genuine monasticism and not quite genuine one, he would have chosen the former. If cenobitic cloisters existed in Moscovite Rus prior to St. Sergy, when founding a monastery he would have certainly introduced cenobitic rule in it, whereas originally his cloister was non-cenobitic.¹³ What we then find in our manuscripts is a message of the Patriarch of Constantinople, not named, to a Russian hegumen, either unnamed, in which the Patriarch commends the hegumen for arranging monastic life in his monastery in a way not known before in Russian cloisters: the hegumen was doubtlessly St. Sergy, and monastic life not known before in Russian cloisters had to be the cenobitic rule introduced by St. Sergy in his monastery. Further, we have direct evidence too: we are informed of the next person, after St. Sergy, who introduced cenobitic rule in Moscow monasteries which had not existed there before.¹⁴ Finally, the author of the praise to St. Sergy, and of his *Life* for that matter, his disciple Yepifany the Wise, says St. Sergy was the first to introduce cenobitic rule in Moscow cloisters.¹⁵

St. Sergy, it should be assumed, had come to the knowledge and conviction that true monasticism had had to be cenobitic before he started to build his own monastery, when he came to the knowledge and conclusion that the strictest monasticism was life in the wilderness. He did not make monastery cenobitic from the start and introduced cenobitic rule only some time later prompted by common sense. He intended to make it cenobitic after receiving the approval and blessing of the Patriarch of Constantinople which he did get later on. But when he was founding his monastery he was a 25-26-year-old youth who had already won a hermit's fame among the monks in the neighbourhood, but had not enough authority and weight to address the supreme Church authority for the approval he needed. Some time after he had founded the monastery he won fame of a great ascetic; that fame provided for his close friendship with St. Aleksey. Metropolitan Aleksey brought him or petitioned for the deed of the Patriarch of Constantinople in which his intention to introduce cenobitic

rule in the monastery was approved: that was when he launched on his venture.

Introduction of cenobitic rule in a monastery was a step unwelcome for most of the monks and could even provoke hostile attitude on their part, for strict monasticism could certainly not be appealing to people used to its lightened form: monastic life idle and free for some and not so idle but free for others would have turned into a life full of sorrows and cram and subjected to severe discipline. The ones to rise up against St. Sergy's initiative would also have had to be hegumens and fathers superior of monasteries. Hegumens of non-cenobitic monasteries were landlords of a kind: they received half of monastery incomes and enjoyed their life whereas in cenobitic monasteries they would have been threatened with full equality with the brethren and even had had to excel them in toils and virtue. In olden times innovators, people who dared to encroach upon the existing abuses were branded with a horrible word—heretic. No matter how obvious and scandalous the abuses were, those who defended them always had a stern word to say to their opponents, to the innovators: "What you hypocrites are after are new heresies..., you hypocrites are possessed with the devil..." St. Sergy did not want to be abused not because he was afraid of it: he was one of those who were ready and willing to suffer any unjust abuses, but because, it should be assumed, he did not wish to sow strife in the Church of God. That was the reason why he had wanted his venture to be blessed and formally approved by the then supreme head of the Russian Church—Patriarch of Constantinople—before he launched upon it. His friend, St. Aleksey, as zealous an advocate of true monasticism, sympathized with his idea of introducing cenobitic rule in his monastery and, therefore solicited the Patriarch of Constantinople for the deed in which St. Sergy's intention to introduce cenobitic rule in his monastery was approved and blessed.

All St. Sergy did was to introduce cenobitic rule in his own monastery. He had no power to make it obligatory for other cloisters to introduce it. As for the person who did have power to do it—Metropolitan Aleksey, he, though sympathizing with the idea, did not find it possible or appropriate to resort to ukases and compulsion. However, by doing the little he was capable of, St. Sergy became the one who introduced cenobitic rule in our cloisters: the good overpowered the evil. Soon the fame of St. Sergy and his monastery spread all over Russia and through his own example he became an eloquent preacher of true monasticism. Following this example of St. Sergy and his monastery, the subsequent best founders of new monasteries, many of them personal disciples or colloquists of St. Sergy, made their cloisters cenobitic, and then

the best of the old cloisters came to adopt cenobitic rule too. Thus, originally introduced all over Rus by St. Feodosy of Pechery, it was restored due to St. Sergy in Moscovite Rus...

That is how we should assess St. Sergy of Radonezh. He is a great zealot in the host of Russian zealots; but above this private, as we might say, virtue, this private loftiness, he has an exceptionally important general role to play in the history of our Russian monasticism: he restored true cenobitic monasticism introduced here by St. Feodosy of Pechery. The role played in the history of our monasticism by St. Feodosy is being duly recognized by all. May the role played by St. Sergy be duly recognized too!

However, we would not honour his memory worthily if we did not turn in conclusion from the past to the present and wish all the best to our modern monasticism.

St. Feodosy of Pechery introduced here true cenobitic monasticism, but it was rather short-lived, and then disappeared without trace. St. Sergy restored true monasticism but not for good either. After him, as after St. Feodosy, it had its falls and rises but never reached the heights he had placed it at. It would be unjust to assert that our modern monasticism has fallen as low as it sometimes did in the times of old, but it would be pure flattery and lie to say that it is presently at its due level which does not leave anything to be desired. We would not talk at length about the faults of our modern monasticism which is out of place here and now, but honouring the memory of the great man and the great saint of God who has restored true mo-

naasticism here, let us wish our modern monasticism to reach the height it was once raised to by St. Sergy.

NOTES

¹ Double (Fifth-Sixth) Council, Art. 6.

² *Ibid.*

³ See P. Kazansky. *History of Orthodox Monasticism*, 1, 16.

⁴ See Ye. Golubinsky. *History of the Russian Church*, Vol. 1, Part 2, p. 504.

⁵ *Ibid.*, p. 682.

⁶ P. Kazansky. *Op. cit.*, p. 16.

⁷ Chalcedon Council, Art 4; Double Council, Art 2.

⁸ Fourth Council, Art 4.

⁹ Novelle 133.

¹⁰ Belongs to Balsamon; it is to be found in the interpretation of Art 41 of the Trullan Council.—See Ye. Golubinsky. *Op. cit.*, p. 502.

¹¹ Ye. Golubinsky. *Op. cit.*, pp. 504-505.

¹² *Ibid.*, p. 522.

¹³ For people not well-versed in the history of monasticism and non-cenobitic way of monastic life the following words of St. Sergy addressed to the monks who wished to live together with him in the wilderness might seem incomprehensible: "I would gladly accept you, but you should each build your own cell," as well as the fact that later on, when he already was the hegumen, he built a cell for a monk of his monastery for pay. But it all refers to non-cenobitic monastic life and points to some of its peculiarities.

¹⁴ The first of them was Archimandrite Ioann of St. Peter's monastery (Nikon, *Chronicle*, year 1377, IV, 73). It is said of St. Dimitry Prilutsky, St. Sergy's colloquist, that he was the first to introduce cenobitic rule in the Vologda lands. St. Sergy's elder brother, Stefan, according to St. Sergy's *Life*, left St. Sergy's wilderness for Moscow and bought a cell in the Epiphany Monastery, which means the monastery, as all other monasteries prior to St. Sergy, was non-cenobitic.

¹⁵ The lithograph Lavra publication of St. Sergy's *Life*, 1. 351, reverse.

New Year Sermon

The past year was the year of the building of the Russian state. But, alas, does not it remind us of the grievous experience of building Babel?

And the whole earth was of one language, and of one speech. And they said, go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower which the children of men builded. And the Lord said,... Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth (Gen. 11. 1, 4-5, 7-8). The building of Babel was not pleasing unto the Lord, it countered the plan of Divine economy. Let us make us a name—does it not bring to mind the wish of our foreparents to be *as gods* (Gen. 3. 5); and the one language they had had was confounded, and one people was divided into tribes hostile to each other and destroying one another.

Except the Lord build the house, they labour in vain that build it... It is vain for you to rise up early, to sit up late (Ps. 127. 1, 2). It came true in the times of old with the builders of Babel. We witness it coming true today. Our builders too wish to make themselves a name, and, with their reforms and decrees, to become benefactors not only of our unfortunate Russian people, but of the entire world. Actually they turn us into *the wretched, and miserable, and poor, and blind, and naked* (Rev. 3. 17). Instead of mighty Russia a country broken into parts devouring each other in a fratricidal war. When reading the Lamentations of Jeremiah, one involuntarily laments, with the words of the prophet, our beloved Motherland.

How did the Lord trample upon our beauty, destroy our fortresses, how did He denounced our tsars and princes! A country once populated by multitudes became as a widow, great among the nations and princess among the provinces, she became tributary. She weeps sore in the night, and her tears are on her cheeks, and she has none to comfort her. Her adversaries are the chief, her enemies prosper. The adversary has spread out his hand upon all her pleasant things. See, O Lord, and consider, for we became vile, and is there any sorrow, like our sorrow, which is done unto us. The people sigh in search of bread, giving up valuables for food, and our heritage passes to strangers. The young children ask for bread, and no man breaks it unto them. They that fed delicately are desolate in the streets, and they that were brought up in scarlet embrace dunghills (see Lam. 1. 1-2, 5, 10-12; 4. 4-5; 5. 2, 4). And all this in the country which used to be the granary of Europe and was famous for its riches.

The Russian state is being built now without God and that is the cause of economic dislocation and shortages. Has the Name of the Lord ever been on the lips of our rulers speaking in our numerous Soviets, parliaments and pre-parliaments? No, they rely solely on their own powers, they want to make themselves a name, unlike our pious ancestors who gave praises not to themselves but to the Name of the Lord. That is why the Most High will mock our plans and destroy our Soviets. You are truly righteous, O Lord, for we have rebelled against Your commandment (cf. Lam. 1.18).

We have forgotten the Lord! Rushed after a new happiness, pursuing evasive shadows, clinging to the earth, to money, drunk with the wine of freedom, and we try to get as much as we can of it all and possess it leaving nothing for the rest. We care for the transient and neglect the immortal soul. Therefore our concerns to build palaces and barns are of no avail (cf. Lk. 12. 13-20). The Church condemns such building activity, and we make a decisive warning: we will never be successful until we remember God, for one can do nothing good without Him (cf. Jn. 15. 5), without turning to Him *with all thy heart, and with all thy soul* (Mt. 22. 37). Today it is being said ever more frequently that it is not our designs and attempts to build, the past year abounded in, that will save Russia but miracle alone, if we are found worthy of it.

Let us pray to the Lord so that He might bless the coming year with His grace, and may it be for Russia *the acceptable year of the Lord* (Is. 61. 2).

Patriarch TIKHON

Are Orthodox Churches Not Churches in the Eyes of the Vatican? Is the Vatican a Church?

(Orthodox theologians' comment to the letter by the chairman
of the Vatican congregation on questions of dogma)

With the kind assistance of the Paris SOP (Service Orthodoxe de Presse et d'Information) information bulletin, the Department for External Church Relations of the Moscow Patriarchate has received the text of the statement by Konstantin Andronikov, Dean of the St. Sergy Theological Institute in Paris, and Nikolai Lossky, Director of the Paris Higher Institute of Ecumenical Research. The above-mentioned text is given here in full:

"It evidently appears from the letter which Cardinal Ratzinger sent to all Catholic bishops in June that there is no Church without the Pope of Rome. A corollary of such an approach is that what this cardinal calls 'Orthodox Churches' can actually be Local Churches so far as they preserve close ties of apostolic succession. And this succession is carried out exclusively by the 'head of the Bishops' Council', i. e., by the Pope of Rome.

"From this letter it also follows that ecumenism regarded by Ratzinger as a 'new turning to God' consists only in the recognition of the 'constant primacy of the St. Peter in his successors', i. e., in the Popes of Rome (this strange view on the apostolic succession Orthodoxy has never accepted). The recognition by Orthodoxy of this thesis would inevitably

result in the recognition of the other dogmata proclaimed by Rome including the latest one approved by the First Vatican Council (1870) and according to which it is the Pope within himself (and not the sobornost of the Church) who possesses an infallible authority in definition of the Christian Truth.

"Unlike what is in fact declared by Ratzinger, ecumenism (at least according to its founders, Father Sergy Bulgakov among them) consists in overcoming the division of Christians witnessing with full honesty to the two-thousand-year tradition of the Church, and not just in the recognition as the church doctrine of the 'higher authority' of one bishop, though it were the Bishop of Rome, the city to which nobody would like to refuse the service to the 'world community of love' as St. Ignaty of Antioch had wished (whom, by the way, Ratzinger did not forget to cite).

"If it is so, then the question arises: should we regard the Vatican as a state, which it wished to be in the kingdom of the Caesar, or as a member of the Church of Christ?

June 23, 1992."

The Orthodox Want a Dialogue

The beacon of Orthodoxy, Constantinople is called the Ecumenical Patriarchate in token of its spiritual primacy over thirteen other Autocephalous Churches, which are juridically independent from each other. On March 13-15, 1992, their Heads assembled in Phanar to determine their mutual relations and relations with other Christian confessions, and, in particular, to discuss tense relations with Rome. This event took place on the initiative of the newly elected Patriarch Bartholomaios I of Constantinople, who has become a prominent figure of the contemporary Christendom. His first interview to the *Crois-Evénements* he gave in French, of which he has a perfect command.

You managed to assemble all Patriarchs and Primates of Orthodox Churches of the world just a few months after Your election. What was their response to Your initiative?

To begin with, I sent Constantinople representatives to all Local Churches to acquaint them with my plan and to see their reaction to it. Everybody was in favour. Proof of this is the coming of all Primates to Phanar. Then at the end of February we invited to Greece the commission in charge of preparation of the meeting which worked out a programme and drafted the final message.

What was the atmosphere of the meeting in Phanar?

The atmosphere that reigns amidst Orthodox hierarchs is always fraternal, because we are all members of the same family. Naturally, some minor problems arise in our midst, too, but this happens in every family. However, all hierarchs came here, prompted by the desire to know each other better, to demonstrate the unity of Orthodoxy and to pray together on the feast of the Triumph of Orthodoxy, which falls on the first Sunday of Lent. And everybody signed the final document, thereby bearing witness to belonging to the same church body.

Was there any threat to the unity of Orthodoxy? The communique mentions "schismatic groups". Who is meant by that?

We condemned them unanimously. This, in particular, refers to "old style" champions, mostly in Greece, or to those who founded the "Orthodox Autocephalous Church" in the Ukraine, transgressing the canonical rule.

Separatism produces nothing... But history knows many instances when the Orthodox Church of a country that gained independence got autocephaly... Are you also going to grant autocephaly to the Churches of all new East European countries?

No. The path of autocephaly for all these Local Churches is not a path of unity of Orthodoxy. I think that today Christianity's presence must be strong and unanimous. But separatism produces nothing. Take Yugoslavia which consists of several states: if just as many autocephalous churches are established there, unity will definitely weaken.

The entire contemporary world is moving towards cooperation, towards union. Any separatism will move today (I stress today!) in the direction opposite to this general striving of mankind. I regret that we, Heads of Churches, fail to provide convincing examples or proofs of striving for a still greater unity.

As to these Churches, decisions will be made in accordance with real needs. This is not only for communities and states, in which they exist, to decide: at times we meet with subjective criteria and nationalistic motives demanding church independence and running counter to the genuine interests and needs of a Local Church.

In what way is the Orthodox testification represented in Eastern Europe today?

In those countries the Orthodox Church begins to emerge from many decades' difficulties. Later, when the Church will manage to reorganize herself and cope with her problems, her testification will be much more effective and fruitful. But so far the religious freedom, which, thanks be to God, she has regained, only gives rise to new difficulties. In the first place, this refers to her relationships with Uniate Churches, and, second, to the enormous

material difficulties involved in the restoration of churches and monasteries, raising funds, and in training a sufficient number of priests and monks...

I also have in mind the social aspect of the Church's activity: for many long years the Orthodox Church, just as other Churches for that matter, has been outside of the life of society and national life. But today she is called upon to occupy the central place in them. Is she ready for this? This is still problematic. I assume that the Church seeks to play such a role, but is not yet adequately prepared for that.

"Religious freedom is for all". You have just mentioned the Graeco-Catholics (the Uniates). Do You recognize their right to exist?

Of course, I do. Religious freedom is for all, and not only for the Orthodox, and this equally refers to the Protestants and the Catholics. But, as far as we know, in a number of countries and circles, the very method of regaining this freedom and implementing it is not quite Orthodox. There have been cases of violence, aggressiveness, which is at variance with Christian ethics.

Anticatholic hysteria is totally absent here, in the Constantinople Patriarchate. We want to continue the ecumenical dialogue and to maintain fraternal ties. And we express satisfaction over the fact that the Pan-Orthodox Council did not demand to break the dialogue with Rome.

Was there any real danger of such break?

Certainly, there was. Faced with the concrete problem of uniatism, many Orthodox Churches could demand cessation of the dialogue with the Catholics. So far only the Jerusalem Patriarchate has decided not to take part in any ecumenical initiative any longer. The Council saw to it that other Churches did not follow the example of that Patriarchate.

And have You, personally, taken advantage of Your primacy to deter anyone?

No. The Churches, which spoke at the Council about their difficulties with regard to the Catholics of the Eastern Rite, did not want a rupture themselves.

"...Plan interpreted as expansionist". Why did Russians begin to speak about proselytism as soon as the Vatican had established dioceses on their territory? After all, the Catholics are not at all shocked by the circumstance that the Orthodox establish their pastoral structures in Western Europe...

The difference in the situations consists in the fact that the Catholic Church set up parishes and dioceses in places where there are very few or no Catholics at all. And it is this plan that is interpreted as expansionist. Orthodox consciousness now condemns proselytism just as the II Vatican Council once did. Alas, we get the impression that the Catholic practice somewhat differs from the conciliar theory...

"We are poor, indeed". What can Orthodox testification be like in the Western world?

Indeed, our Church became established here 70 years ago, especially after part of the Orthodox population had left East European countries, then as a result of the Serbian and Greek emigration. But the number of our worshippers will increase still further in the nearest future. I believe that with the help of their spiritual legacy, which Orthodoxy has been in possession of from time immemorial and which is still topical today, the Orthodox bear positive witness to the establishment of a united Europe. And cooperation of all Christians for this future united Europe can only be a constructive factor for all.

Theologian Olivier Clemens recently declared that "Constantinople is weak materially, but this makes it strong spiritually. There is no doubt that it can become the venue of the meeting". What do You think about such definition given to Your Partiarhate?

We are poor, indeed. And this poverty, as I see it, corresponds to the Lord's spirit and the life of the Early Christian Church. And I can safely say that many appreciate this fact at its true worth. Incidentally, both in the East and West, people, as a rule, have a negative attitude to material and triumphant wealth of the Churches—by this I do not mean any concrete person or the Vatican. Take ascetics or monks, for example: they bequeathed to us inestimable spirituality and practically nothing that is material, they had not even bread at times! And here the strength of spirit manifests itself.

As for the Ecumenical Partiarhate as the Primary See of Orthodoxy, its role really consists in coordination of actions and theories of Churches, in expressing

pan-Orthodox consensus. This could be seen also at the present meeting; although many Primates expressed the wish to hold it, it was Constantinople that became its organizer and chairman.

As is known, You are actively involved in the plan for holding a Pan-Orthodox Council. What can You say about its preparation?

It is going on, but slowly. But if we bear in mind the situation in which our Churches have found themselves and take into consideration a large amount of work already done, it does not seem so much delayed to me. In any case I want to speed it up somehow. We have already adopted a decision to convene a new Preparatory Commission in Chambésy (Switzerland) in November this year; it will sum up the results of the work done and present them at the Pre-Council Pan-Orthodox Conference. As for the Council itself, I cannot tell its exact date so far. If we manage to hold it before the end of the present century, it would be simply wonderful.

The tasks of the Council are extremely diverse: to deal with the problems common to all Orthodox people and to revise our role, our testification in the world, which is on the threshold of the third millennium.

What model of unity would You suggest to various Christian confessions?

I cannot suggest any model. I would simply repeat the definition of the Early Christian Church: unity on the main things, freedom on secondary ones, and love in everything. My model of Christian unity stems from Tradition. And inasmuch as it is crowned with Love, why shouldn't we accept such model?

"Russian Sobornost"—a New World Fund

Registered on April 22, 1991, was the Statute of the "Russian Sobornost" world fund, a philanthropic public organization.

Among its founders are many Russian and foreign bodies: Russian Joint-Stock Commercial Bank, Moscow Trade Union Federation, Publishing Department of the Moscow Patriarchate, "East-West" Centre of International Cooperation, "Rodina" (Homeland) Association for Ties with Compatriots Abroad, AMRUS American-Russian Corporation (USA), etc.

The fund's Statute provides for individual and

collective membership. Many of our compatriots abroad have become individual members of the new organization.

The Volgograd Marketing Association, the "Boreas" Association (Kirov Region), the Academy of Public Intermanagement, collective members of the fund, entered certain sums on its account. The fund engages in economic production activity: set up by it are the "Lestvitsa" (Ladder) Russian Center of Education and Painting, the "Russian Lampada" minor enterprise, Russian Autoclub Association, the Nizhni Novgorod,

Vyatka, Tambov and other associations of fellow-countrymen.

The purpose of the fund is to promote the cause of education, implementation of national and world projects and programmes of the development of Russian culture, regeneration of traditions, return from abroad of the Russian cultural heritage, legal aid to Russian refugees, contacts with Russian compatriots abroad, support of Russian businessmen.

The fund intends to forward the greater part of the means received from production activity of its

enterprises and branches (the Pskov, Vyatka and maritime branches have already been registered) to the regeneration of spirituality and philanthropy in Russia. Special attention will be paid to the support of Russian businessmen, for it is the Russian enterprise that is to become a real basis for the rebirth of the country.

The "Russian Sobornost" fund plans to hold a World Russian Council in June 1993, in Kirov. Organizational matters are to be dealt with by the fund's board and the Kirov City Soviet.

A Church Behind the Barbed Wire

A sky-blue cupola crowned with the Orthodox cross is seen behind a concrete wall with barbed wire. Close by is a watch-tower with an armed guard.... Citizens of Saratov can see the unusual sight when passing the prison reformatory No. 33 where the Church of St. Ksenia of St. Petersburg has been recently consecrated by the ruling bishop.

No one is any longer surprised, as was the case a few years ago, by handing over to the Orthodox Church of churches, cloisters and seminaries she used to own. Everything returns to its circuits, and our Church is gradually taking the place in our society due to her. However, the construction of a church in a prison is still a rare phenomenon in our days. There are only three churches of this kind in present-day Russia, all of

them consecrated last or this year.

In a sermon addressed to the convicts and the administration of the prison, Archbishop Pimen of Saratov and Volsk said: "The consecration of this church may be called a miracle of God. Could anyone imagine, say a dozen years ago, that not only Christ's faith would be spreading freely but that priests would be able to visit prisons, and churches would be built there. Those who vacillate in the Lord, are not firm in faith, do not believe in miracles, may satisfy themselves today that miracles are worked in this world."

* * *

The idea of building a church in the prison colony arose not out of hand.

Some four years ago the prison head, Lt.-Col. Yevgeny Maksimov, took a decision, quite daring at the time: to invite a priest to the prison. The first to become a pastor there was Archpriest Georgy Lysenko of the Saratov Holy Trinity Cathedral Church. Father Georgy was given a special room where he started to introduce his peculiar flock to the basics of Orthodoxy, and then to perform Holy Sacraments.

At the time, the relations between the reformatory and the Saratov Orthodox clergy were just being established and the prison head, administration and the convicts had to go through a temptation very similar to the one well-known to every Orthodox—"trial of faiths of Prince Vladimir": representatives of the community of the Evangelical Chri-



The Church of the Blessed Ksenia of St. Petersburg

tians-Baptists started visiting the prison. They brought video-cassettes of their religious programmes, delivered sermons. However, the



Festal procession after the consecration ceremony

prisoners came out firmly in favour of Orthodoxy.

With time the room given up for the purpose could no longer accommodate all who wished to accept the Orthodox faith. That is when the prison head had an idea to build an Orthodox church he was supported by the staff and the prisoners who decided to work on Sundays and contribute the money thus earned to the construction of the church. The prisoners raised the walls, did decoration work and made wall paintings. Prison authorities petitioned for the release of those who displayed particular zeal, and some have already been released.

It was the general wish to dedicate the church to St. Ksenia of St. Petersburg, and Father Georgy became its first rector.

Lt.-Col. Maksimov thinks that in spite of the fact that the prisoners have started to associate with the Orthodox clergy but recently, certain changes in the spiritual atmosphere of the prison are to be noted. "All of us," Yevgeny Maksimov says, "have become much more amiable to each other. People display interest to Orthodox literature the diocese donated to our library, and read it readily.

I am sure our inmates know the Christian doctrine better than many people outside these walls. Communion with the Orthodox Church have had an impact on me personally. I don't mean I've changed completely, but I see the world differently now."

The prison church was built, performed there are



Archbishop Pimen of Saratov and Volsk and the prison head Lt.-Col. Yevgeny Maksimov

Holy Sacraments and offices, the word of God is being proclaimed. It seems everything is all right and the time has come to rest on the laurels. One should not forget, however, that in a few years the peculiar flock of Father Georgy will leave the walls of the Church of St. Ksenia. What will their life be like then?

It is no secret that people who have served their prison term and been released and who have been willing to change their life for the better, often find themselves behind the barbed wire again. The freedom they have been looking forward to for years turns out to be cool and estranged and

Baptism. They are now children of the Russian Orthodox Church.

Despite the difficulties the diocese is faced with, Archbishop Pimen of Saratov and Volsk promised that the Saratov clergy would give a hand in the matter of returning former convicts back to a normal, full-fledged life. At one of his meetings with them the Vladyka said: "If any one of you, for some reason, will not find his place in life, will be in straits, fall into despair, you may come to the diocesan administration, and we will do our best to find you a job in a church of Saratov or of the region."

Of course, neither the



The church was painted by the convicts

meets them like inveterate villains, so their punishment actually never comes to an end. Many of them lose hope, become embittered, and commit crimes again, this time out of despair.

Concern over the rehabilitation of former convicts is a priority of the state but the Church cannot wash her hands and say: "We are innocent of these people sinning again." She cannot abandon people who stumbled when the seeds of God's word have already been sown in their souls, when they have been reborn in spirit through the Sacrament of

administration of the prison nor clergymen expect an immediate transformation of all sinners into the righteous. However, if but one person gone astray will come to faith and a worthy life through the Church of St. Ksenia, all the labours have not been in vain. For the Lord said: *I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance* (Lk. 15. 7).

*Aleksandr YAKOVLEV
Photo by N. TITOV*

Let Thy Everlasting Light Shine for Us, the Sinners!

(The Monastery of the Transfiguration of the Saviour in the town of Murom, Vladimir Diocese)

How often we hear the words: "Ancient Murom, an old Russian town..." A fairy-tale, legendary town, native place of St. Ilia of Murom, Holy Martyr Prince Gleb, the Blessed Iuliania Lazarevskaya, Orthodox Prince St. Pyotr and his wife St. Fevronia... The view of Murom from the Oka River is fascinating: the town is buried in verdure (though it is only the remains of beautiful Murom gardens), the silhouettes of Murom churches and cloisters are unique, purely Russian. However from a closer look all this beauty arouses pain. The epoch of struggle against religion, of devastation of churches, has passed, Murom saw no fascist hordes, but time and indifference are omnipotent.

On the steep bank of the Oka there rises one of the oldest monasteries of Russia—the Monastery of the Transfiguration of the Saviour. According to tradition the first church was founded here in 1010 by the first prince of Murom, St. Gleb the Martyr, son of Prince St. Vladimir, Equal to the Apostles. Chronicles do not contain much information about the rule of St. Gleb, but "The History of the Establishment of Christianity in Murom", a chronicle of the town since ancient times, tells us many interesting facts about the rule of Prince Gleb.

When St. Vladimir sent his son to enlighten the north-eastern border lands of Kievan Rus with the light of Christianity he gave Gleb the town of Murom as an independent principality. Having arrived in the town in 1010 Gleb began his rule with an attempt to convert local inhabitants to Christianity. Inveterate pagans, the citizens of Murom stood up against the will of the prince. Gleb had to leave the town and settle two versts away from it in a well-fortified estate, where he spent two years and founded the first church in this land—in the name of the Saviour the All-merciful. On that very place the Monastery of the Transfiguration of the Saviour was erected later named after the church.

The foundation of the monastery is ascribed to another prince of Murom—St. Konstantin (Yaroslav). Having arrived in Murom in 1078 with his sons Prince St. Mikhail and St. Fyodor he baptized the citizens of Murom, built many churches in the town, founded several monasteries.

The chronicles first mention the Monastery of the Transfiguration of the Saviour in 1096. When during the siege of Murom Prince Oleg, son of Svyatoslav of Chernigov, killed Prince Izyaslav, son of Vladimir Monomakh, the citizens placed his body in the Monastery of the Saviour, from where it was later transferred to Novgorod the Great.

The history of the monastery is connected with one more name—of St. Pyotr, Orthodox Prince of

the town of Murom. Everybody knows the names of Sts. Pyotr and Fevronia of Murom, who lived in the 12-13th centuries and showed the world an ideal of Christian wedlock. In old age Pyotr and Fevronia took the vows under the names of David and Yevfrosinia, she—at the Convent of the Exaltation of the Cross, and he—at the Monastery of the Transfiguration of the Saviour, and promised each other to die on the same day and hour. And the Lord fulfilled what they had asked for.

This is what "The History of Pyotr and Fevronia" by Archpriest Yermolai (secular name—Erazm) of the Palace Cathedral of the Saviour *na Boru* (in the Woods), written for Great Menaion in connection with canonization of saints at the Council of 1547, tells about it:

"While Blessed Fevronia given the name Yevfrosinia was embroidering images of saints on the aer for the Cathedral Church of the Holy Theotokos, Blessed Prince St. Pyotr, named David, sent someone to tell her: 'O Sister Yevfrosinia, the time has come for me to die but I am waiting for you for us to pass in the Lord together.' But she answered: 'Wait, my lord, until I finish the embroidery of the aer for the holy church.' For the second time he sent her a message: 'I cannot wait for you long.' And then he sent her the third message: 'I am dying and I cannot wait longer!' At that time she was finishing the embroidery of the holy aer only the image of one saint was not ready yet: she had already embroidered his face but had not completed the mantle. She stuck the needle into the aer, winded the thread around it and sent a message to Blessed Pyotr, named David, letting him know that she was passing away with him. The two saints said a prayer and gave their souls in the hands of God on the twenty fifth day of June." It happened in 1228. Their bodies were put in one coffin which they had made for themselves. Their holy relics now repose at the only functioning church of the town of Murom where pilgrims come from all corners of Russia asking the saints to grant them children and happiness in family life.

The Monastery of the Transfiguration of the Saviour began to flourish under Ivan the Terrible, when after the successful Kazan Campaign of 1552 the tsar, keeping his promise erected in Murom four stone churches, the Cathedral of the Transfiguration of the Saviour in place of the wooden Church of the Saviour among them, and donated lands and serfs to the monastery. The tsar also made large donations for internal decoration of the erected churches. Unfortunately there is practically nothing left from the ancient decoration of the monastery: in 1611 and in 1616 it was barbarously ransacked first by Lithua-

ians under Sapega and then by groups headed by Iosovsky. Precious icons and church articles were carried away, some monastery buildings were burnt to the ground, several monks died a martyr's death. However in the chronicle of 1636 of the town of Murom we can read: "Spasskaya and Nikolskaya streets lead to the Monastery of the Saviour and in the monastery there is a stone, five-dome Church of the Transfiguration of the Saviour and a side altar church of St. John the Baptist. At the same monastery there is another church—of the Protecting Veil—built of stone, with a refectory. And facing the Holy Gates as the stone Church of St. Kirill Bezpyorsky the Miracle Worker. And the entire monastery, and churches in it, and icons in the churches painted by the grace of God, and candles, and books, and vestments, and bells on the belfry belong to the Tsar." What made it possible to restore the cloister in such a brief period of time? Maybe part of the monastery property was saved in one of the underground caves. Until now there are several underground passages between the churches and other monastery buildings. However, they date back to a later period. But in the epoch when the monastery was part of a system of fortresses protecting Rus from the east from raids of different tribes such underground facilities were of special necessity. It was already in the 19th century that N. Dobrynkin, an expert on local lore, wrote about underground caves and passages leading from the monastery to the steep bank of the Oka.

Centuries passed and the architectural ensemble of the cloister changed drastically: the Protecting Veil Church was pulled down several times and erected again, a new part was built on to the Transfiguration Church, the Holy Gates were transferred from the northern to the western side, a stone building for the brethren was built.

Fathers Superior of the monastery did much for the improvement of the cloister: Archimandrites Avraamy (1684-1694), Adrian (1756-1757), Veniamin (1806-1820), Misail (1884-1893), and also Metropolitan. Varsonofy who came from the Chertkov family—landowners living near Murom, as well as Bishops of Murom, Hegumens of the Monastery Yevgeny (1907-1912) and Mitrofan (1912-1919). Tsars and emperors promoted the flourishing of the cloister with generous donations. At the end of the 19th century the monastery looked grand. Its main church was the Transfiguration Cathedral (16th century). Its shape is simple and laconic. It is a square building in the plan with three semi-circular apses on the eastern side. In accordance with the apses the inside of the church is divided by columns into three equal parts—naves. This division into three parts was used by the architects in the decoration of the outer walls of the cathedral. Each wall was divided into three sections by narrow pilasters and decorated with three kokoshniks (woman's head-dress in Old Russia—*Tr.*) in its upper part. According to the design the kokoshniks are connected with the crowning part of

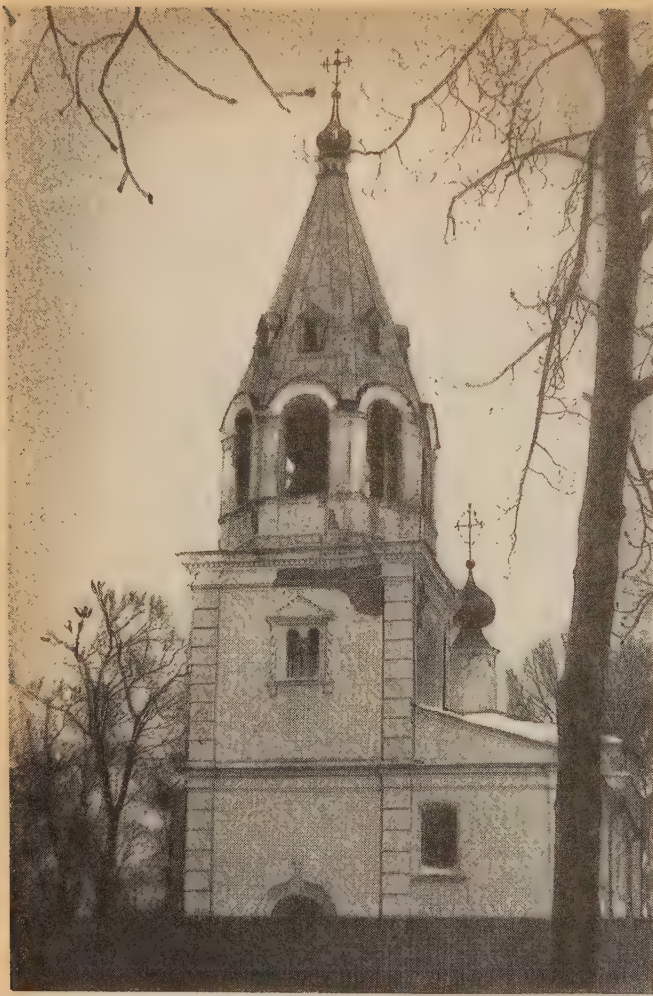


Transfiguration of the Saviour Cathedral at the Saviour Monastery, Murom

the cathedral that is why the architects separated them from the walls with a narrow cornice going all along the perimeter of the church at the upper level of the building's cube. Kokoshniks in the middle are higher and wider than the side ones which makes the building look like a pyramid. The pyramidal composition is also emphasized by the five-dome upper part: the middle dome has a wider and higher drum than the side domes.

The walls are not ornamented, only narrow windows with deep bays are cut through them. Windows have no jamb lining but because of steep slopes they look very picturesque on the smooth surface of the walls underlining their thickness and solidity. On the contrary, wide drums of the domes are decorated with double-toothed belts in the upper part and garlands of wedge-shaped kokoshniks and deep and narrow windows in the lower part. Initially the domes were helmetlike.

From the day of its erection the stern grand building of the Transfiguration Cathedral has lived



Belfry of the Protecting Veil Church at the Saviour Monastery

through numerous changes. In the 18th or the beginning of the 19th century the helmetlike domes were removed and onionlike domes were installed on the drums. Bigger size and different shape of these domes changed the view of the cathedral drastically: its upper part now looked too protruded, not correspondent with the building itself. The view of the walls was distorted by annexes which made the cathedral look low, the cornice and pilasters lost the constructive meaning; the windows in the walls began to look like casual openings. Only after restoration when the domes will get their former shape again, when ugly annexes disfiguring the facade will disappear we shall be able to see and appreciate the creation of the architects of the 16th century, its wise simplicity and grandeur.

Another monastery church is the Church of the Protecting Veil. It is a one-dome, two-storey stone church, rectangular in plan. From the date of its foundation (beginning of the 17th century) the church has been altered many times. In the description by Bartenev (1936) we read: "...another church, of the Protecting Veil, is a stone one with a refectory."

From the monastery register-book we find out that initially under the church there were "a bakery, flour-sifting room, room for distributing bread among the brethren, kitchen and chambers". The church was rebuilt again in 1691 on donations of Metropolitan Varsonofy.

There are other stone buildings in the monastery: the two-storey father superior's residence, the only secular building of the 17th century in town that has lived till our days, and a three-storey building for the brethren.

On three sides the monastery is surrounded by a stone wall erected in 1807-1810 by Archimandrite Veniamin. During the construction the Church of St. Kirill Belozyorsky built over the gates on the northern side was pulled down, the Holy Gates were transferred to the western side, and a belfry built in place of the over-the-gate church. The altar devoted to St. Kirill Belozyorsky was consecrated in the Protecting Veil Church. With the introduction of vicariates in the Vladimir Diocese in 1907 second vicar—Bishop Yevgeny Mertsalov of Murom became father superior of the monastery, and in 1912—Bishop Mitrofan Zagorsky. At that time father superior's residence was transferred to the first floor of the building for the brethren and a domestic chapel of seven holy martyrs of Chersonesus was arranged there.

The construction of an over-the-gate church above the Holy Gates in the northern part of the monastery began but has never been completed. Up to 1919 this unfinished church housed the archives of the church administration abolished in Murom in 1869. There was also a big library at the monastery which after the closure of the monastery disappeared together with the archives. Here is the description of the monastery library by Bishop Yevgeny of Murom, Vicar of the Vladimir Diocese: "...the archives date back to the 17th century. Manuscripts and books are all in good condition. Everything is put in order and binded." After the monastery had been closed down the track of the library was lost. It may have been handed over to some regional or Moscow archives, or lost in the furnaces of the Murom ruberoid plant, or hidden by monks in the underground depositories of the monastery together with other valuables.

Several specially venerated icons from the Monastery of the Saviour have survived. Foreseeing the near closure of the monastery the brethren handed part of the monastery sacred valuables over to other cloisters and churches of the town of Murom. However none of them escaped the sad lot of that time. The only functioning church—the cathedral of the former Annunciation Monastery now possesses two miracle-working icons of the Mother of God—"Bogolyubskaya" and "Swift to Harken".

In 1925, when church property from the cloisters closed down and devastated by Bolsheviks was being sold out, several icons, vestments, censers and other articles from the Monastery of the Saviour went to the Murom museum. Some of these icons were misappropriated by the Andrei Rublev Museum of

Old Russian Art in Moscow. Having taken them in 1964 at the pretence of restoration the museum has been delaying their return for nearly 30 years. And among them there are miracle-working icons such as the icons of Sts. Pyotr and Fevronia—unique pieces of the art of icon-painting of the 16th century belonging to the Monastery of the Saviour.

For many centuries prayers were offered up in the monastery for the peace of the whole world, health, salvation, and visitation for the servants of God, and for the pardon and remission of their sins. Monks were praying for the Russian Army, the state and for all Christians... But today in the ancient churches of Murom there is nobody to pray for the town and the land of Murom—there are no monks in the cloister: it was occupied by the military. The monastery cemetery has been turned into a drill ground where soldiers are marching on our forefathers' bones, blooming orchard has become a dump, and more than once during excavation works old tombs have been defiled and robbed. In 1986 there was a fire in the Transfiguration Cathedral which destroyed frescoes inside—the military carried no responsibility for that, and in 1990 a strong wind brought down the roof of the central dome and nobody is going to restore it. For more than 50 years the monastery has been closed for the faithful, while before they used to come by hundreds from all over the place to ask sagacious startsy Makary and Varsonofy for advice. But the citizens of Murom do not leave hope for the revival of the cloister.

In 1996 it will be 900 years since the Monastery of the Saviour was first mentioned in the chronicles—the silent witness of numerous historical events important for Rus, which has lived through fires



Father Superior's quarters at the Saviour Monastery

and devastations, each time reviving from ashes and rising from ruins. How many prayers have been offered up here, how many miracles worked, how many souls revived for a new life!

In 1990 Academician D. Likhachev addressed His Holiness Patriarch Aleksy II of Moscow and All Russia with a request to open the Murom Monastery of the Transfiguration of the Saviour. I want to believe that the cloister will be saved, that again lampadas will gleam in it, the monastery choir will sing, tears of penitence and love of God will be shed. "The Angels sing Thy Resurrection, O Christ the Saviour, in heaven, and us that are on earth do Thou account worthy with a pure heart to glorify Thee."

O. DOBRONRAVOV

HISTORY PERSONIFIED

"Resurrected by God's Grace"

Archpriest Boris Georgievich Stark lives in Yaroslavl. Born in St. Petersburg, he spent his childhood and adolescence in Petrograd (St. Petersburg got this name in 1914), and during the subsequent quarter of a century lived in Paris, where he acquired a higher education, worked as an engineer, becoming a priest in 1937. In 1952 he returned to his native land together with his wife and three children. The place of his pastoral service in the Soviet Union include Kherson, Kostroma, Rybinsk and Yaroslavl. Among his spiritual children there were members of noble families living abroad and widowed peasant women in the post-war USSR.

Whenever I come to Yaroslavl, the first thing I do is phone Father Boris and fish for an invitation to see him in his home. This interview formed as a result of our conversations.

A. MINEYEV

Boris Georgievich, you left the USSR early in 1925. What could you say about the life prior to your departure?

The revolution caught our family in Helsingfors where the mine-layer division of the Baltic Fleet, commanded by my father, lay at that time. We would probably got stuck there were it not for the changed circumstances: the German army entered Finland on the invitation of General Mannerheim. Neither my father, nor uncle, Admiral Razvozov, my mother's brother, who was in command of the Baltic Fleet, were willing to stay with the Germans. Therefore, they first got out of the blocaded Helsingfors to Soviet Petrograd themselves, and then, with great difficulties, wrote for us all—my aunt with her five children and my mother with my younger sister and your obedient servant—to join them.

By that time it seemed that Petrograd could be captured by Yudenich's troops any moment. Among those close to him there was one man who

managed to smuggle to the Bolsheviks a list of persons whom Yudenich intended to put on commanding posts. There were two admirals among them: Bakhirev and Razvozov. Subsequently, the former was to become Minister of the Navy, the latter—the commander of the Baltic Fleet. Bakhirev was arrested and shot on the following day.

My uncle was in hospital with peritonitis. When they came to arrest him, he was still under an anaesthetic. This did not embarrass the CheKa men in the least: after a short detention they deported my aunt from Petrograd, while the uncle, still unconscious, was taken to notorious Kresty prison. He spent a little over half a year in the prison hospital and then died after additional four operations. Still, the family managed to get the permission to bury him at a cemetery and even with due honours.

Father did not wait till his name, too, could be stated by someone. Faithful to the officer's oath, he set off for Siberia—to Aleksandr Kolchak, his former chief and predecessor on the post of the commander of the mine-layer division of the Baltic Fleet. En route, he was in command of the Kama Flotilla for some time and then of the Siberian Flotilla in Vladivostok. At that time military operations were hardly being conducted in the Pacific. But a proposal came from Moscow to hand all vessels over to the new government and complete amnesty was promised. If father did not want to stay in Soviet Russia, they promised to let my mother, sister and myself join him.

The proposal to turn the ships over to the Bolshevik government was brought by my father to the judgement of his officers and command. It was turned down, and when the Soviet troops approached the Pacific, the whole squadron weighed anchor and set off for the Philippines.

Admiral Stark had already undertaken such crossing—after the Battle of Tsushima, in which he took part on board the famous *Aurora*.

Yes, the *Aurora*, *Oleg* and *Izumrud* also left for the Philippines at that time. Dad was a mine officer on the *Aurora*. During the Battle of Tsushima, Captain Yegoryev, who was in command of the *Aurora*, was killed; the senior officer, who was to take over the command, was engaged, the artillery and the navigating officers could not leave their posts either, while during battle the mine officer on board the cruiser was not as busy as the rest. Therefore, although he was a junior officer, my father had to assume temporary command of the ship until a senior officer became free....

Well, in 1918, my mother, sister and myself remained in Petrograd. Before he left, dad had rented a flat for us in the house where my grandmother, her son—Admiral A. Razvozov's brother, and her three daughters with their husbands and children lived. Razvozov's children,

separated from their mother, occupied the same house—the aunt was forbidden to come to Petrograd. It was only with Trotsky's personal permission that she was allowed to attend her husband's funeral. But when her youngest son died two months later, permission was refused and the boy was buried in her absence.

Ours was a large family, but only my father and aunt, Admiral Razvozov's widow, died in peace—they died already in France and were buried in Sainte-Geneviève-des-Bois. The rest met a tragic death: one was shot as early as 1918; in 1927 my uncle Vasilyev was put into prison; uncle Ignatyev—in 1938; his wife, my other aunt, was told that her husband was in a prison camp and would be released soon; she stayed in besieged Leningrad, fearing that her husband would come and not find her there. Actually, as has become known, he was executed by shooting at once; that is, she was misinformed (only recently it has been written that he died in 1938 and not in 1941, as they initially said, blaming the war for his death).

I was ten and a half years old. To support the family (mother made attempts to find some employment, but she was already very ill), I got the job of an errand-boy in the Naval Academy. In those years it boasted of such coryphaei and academicians Aleksei Krylov and Yuly Shokalskiy.

Some three years ago Anna Kapitsa, Academician Krylov's daughter, sent me a book of her reminiscences. I conducted a burial service for her departed mother in the church at the Sainte-Geneviève-des-Bois cemetery in Paris...

For seven years we did not hear or read anything about dad, except the scant information we came across in the papers. At one time, probably after dad's refusal to hand the ships over to the new government, my mother and I were given the sack. In 1924 my mother died.

NEP brought a certain indulgence with it: people began to be allowed to visit their relatives abroad. We got an invitation from Finland from a "distant relative" in Sweden. We guessed at once, of course, that it was our dad's word.

Honestly, I was reluctant to leave: I remembered my father but rather abstractly, whereas here I was to part with my grandmother, aunt, cousins to whom I was really attached by blood kinship. It was painful for me to part with my school friends (I attended former K. Mai gymnasium). I felt a certain biological attachment to Petrograd, to the Vasilyevsky Ostrad (Islet—Tr.).

Yet I was proud of my father, his loyalty to the officer's oath, considered his act as a patriotic one, and saw my proposed departure as part of my filial duty. Moreover, I was sure that my mother would have approved of my decision.

As fate would have it, I lived side by side with my father for a quarter of a century, conducted

a burial service over him and even administered Extreme Unction to him before his departure.

Dad was treated by Emilia Bakunina, née Lopatina. Both she and her husband—also a physician—were direct descendants of the famous revolutionaries. During NEP they opened a private clinic in Moscow. When Patriarch Tikhon fell ill all hospitals refused to admit him. He was taken by the Bakunins. And it was literally on Emilia Bakunina's arms that His Holiness the Patriarch passed away. Despite her anti-clerical sentiments, she always recalled him with great respect.

Like almost all officers, my father was a religious man but not one who could be said to lead a church life with all its Sacraments. Feeling the approaching death, he expressed thanks to Emilia for everything she had done for him when he was ill and asked her to send for me: "Now I need only my priest-son's help." It was March, 1950.

Did your father know about your intention to return to the USSR?

Yes, he did. When I told him about it he said: "If I were you I would do the same, but I have nothing to do there anymore."

By that time the first group of Russian re-émigrés had already left for the Soviet Union. This was in 1947....

There were not so many decent persons among them. Quite a few people had actively cooperated with Germans and made their fortunes on deliveries to the German army. By that time they had realized that it was not safe for them to stay in the West, and to get out of harm's way they decided to return to their homeland....

You came back in 1952. Today everyone knows what a risky step it was at that time to do it. Did you know what country you were leaving for?

Indeed, together with my wife and three children we came back at a time when both Stalin and Beria were still at their "battle posts", as they say. Naturally, we, in emigration, were in the know as to what was going here. True, we had no idea about the real scale of repressions.

In my application I wrote that I was going to the USSR not to build communism, but to "mould dependable bricks without which no building, including a communist one, can be erected".

Well, and how did you find these "bricks"—what was your first impression when you returned after so many years of absence?

I have been asked this question on many occasions. I realized that a sincere reply to it was fraught with danger. But I never spoke or acted against my conscience and said openly that after 27 years of life in France the most oppressive impression I got here was total disregard for man....

I must say that in spite of my sincerity, in spite of the fact that I never transgressed my pastoral conscience, I've not suffered a single

scratch since my return here.

True, getting ready for my journey to the Homeland, I left behind in France all the émigré literature I had at my disposal there: Shmelev, Bunin, Zaitsev, Averchenko, Osorgin, Aldanov and other authors banned in the USSR. At present they have begun to be published here, too, but at that time....

To be sure, you noticed at once the difference between your new flock and the one you had had in Sainte-Geneviève-des-Bois?

Yes, of course! In France my parishioners belonged to the highest cultural stratum of tsarist Russia. Stolypin's widow, Kokovtsev's widow breathed their last in my presence; I happened to commune with Anton Denikin, Dmitry Merezhkovsky, Zinaida Gippius, representatives of many aristocratic families of Russia, including the royal family.

I conducted the funeral service and buried the last grandson of Nicholas I. He was the son of Grand Prince Nikolai Nikolayevich and a ballerina of the imperial theatre. Nevertheless, he was officially recognized, served in the Guards. But in Paris he led a modest life—a small elderly man, always carelessly shaven. He lived together with some lady who had a different surname, which fact, incidentally, hardly embarrassed anyone there... When I entered the morgue where he lay, I gasped in amazement: I saw Nicholas I before me, as I knew him from portraits. I was told then that the dead man was his grandson....

Incidentally, they say that when Nicholas I himself was dying, after confession and Holy Communion, he said farewell to all his near and dear ones and added: "It seems to me that during my life I've done no harm to anyone intentionally." I believe this was true....

In the 1950s most of the parishioners in the USSR were equipped with at least the rudiments of religious education, whereas today the Church's precincts are flocked by people who have not the slightest idea of Orthodox traditions. Doesn't this flock represent a covert danger for the Russian Orthodox Church?

I think that if the Church held out against the attempts aimed at forcibly destroying her, the present intensive influx of neophytes should gladden rather than frighten us. After all, we remember, as the Scriptures say, that the Lord built His church on rock and the gates of hell shall not prevail against it (Mt. 16.18).

But still, Boris Georgievich, what do you think of the young generation? I know that recently you gave a talk in the Komsomol City Committee. What did they ask you?

What is my attitude to the Pamyat (Memory—Tr.) Society.

And what did you say?

I replied that, unfortunately or fortunately, I don't know exactly, I do not have the pleasure

to be acquainted with any of its members. But when people appear on my horizon who commune with Pamyat members and are making attempts to convert me so to say, I am invariably amazed by the hatred and spite they are filled with. And where there is spite, there is no Christ, and where there is no Christ, there is nothing for me to do.

Recently I got a letter from one of the Pamyat leaders. I knew his parents. His father was a writer—I got acquainted with him one day in the home of one of my friends. At that time the mother of the future Pamyat leader asked me to pray for their son. Since then I have been remembering all their family in prayer at each divine service.

And here is his letter: "I thought you have returned from abroad to restore the Motherland, but you are saying such words about our society in public, knowing none of us. This means that you side with those who blew up the Cathedral Church of Christ the Saviour, who built a public lavatory on the spot where holy myrrh was once made," etc., etc....

I replied to him: "I have been grieved by your letter doubly. First, it breathes such spite that it confirms my worst suppositions concerning your society. Second, I have become convinced of the inefficacy of my prayer—your mother asked me to pray for you. ..."

Do you continue to remember him in your prayers?

Yes, just as before—at each divine service.

As to the Cathedral Church of Christ the Saviour, I can say that I did not blow it up, as you understand, but in Khrushchev's times, which are associated with a thaw in many respects and hardships for the Church, I, being the secretary of the Kherson Diocese, consecrated twelve altars and built four new churches. When I was leaving those parts, the chairman of the Regional Executive Committee said: "What a pity, Boris Georgievich, that you are leaving us; I hoped we would do a lot more good things together." I've never told anybody about these words of his before, because I was afraid to cause harm to him. I keep his photograph and always recall him with pleasure.

It is highly surprising to hear this about the head of a regional government. Even now there are many double-dyed atheists among executive committee officials who are doing all they can to prevent the opening of an "extra" church on their territory.

You know, I am positive that the Russian people have never ceased to believe in God all these years. ...

Mikhail Gorbachev once said that our sin consists in that we have "depeasantized" the country. We have not only "depeasantized" but dechristianized it.

I share the opinion expressed by Father Aleksandr Yelchaninov, a close friend of Father

Pavel Florensky, that the political cult, observed here in the recent past, is virtually a subconscious yearning for a real cult: people established a religion for themselves—with icons, with saint and even with relics. In a vain attempt to find the needed ritual, in order to quench spiritual thirst of the people.

Still, the Communist ideology and Christianity not only differ fundamentally, they are antipodes... How would you determine the basic line of confrontation?

Meeting with people I often say: "You are out to conceal your bad works and acts from your father, school principal, local militia, Party boss, political bureau or the chief-of-the-chiefs. But for a Christian it is always clear: whatever ruses and tricks you may resort to, there is always omnipresent God who sees the innermost and the most carefully concealed, and none shall escape His judgement. The road to salvation lies through repentance. If you remember, Ivan Karamazov deduced: "If there is no God, then everything is allowed." Today we learn what the "abolition" of God has resulted in in this country. It is the time to repent.

In Christianity repentance, atonement for sin are inseparable from suffering, from passions. ...

In general, Russian people are extremely susceptible to passions. There is a special order in the Russian Orthodox Church—that of passion-bearers. The first Russian saints—princes Boris and Gleb—did not suffer for the faith; they died not for Christ's sake as had the martyrs of the early centuries of Christianity. They knew that their elder brother, Svyatopolk, wanted their death in order to take possession of their appanages, but they did not raise a sword against their brother, nor did they defend themselves or flee. They gave their blood as a pledge, as a payment for the sins of Russia as a whole. For a long time, princes Boris and Gleb were the most revered saints in Russia.

Russia knows many passion-bearers. These include Prince St. Aleksandr Nevsky, St. Vasilki, Prince of Rostov, tsarevich Dimitry of Uglich, Patriarch St. Yermoghen who have been near and dear to our people. They fulfilled Christ's main commandment: *Whosoever will come after me, let him deny himself, and take up his cross, and follow me* (Mk. 8.34).

Incidentally, before the revolution one could often see fresh flowers on the tomb of Pavel I in the Sts. Peter and Paul Fortress in Leningrad—in this way Russian people honoured him as a bearer of passions, in spite of many negative aspects of his life. During my recent visit to St. Petersburg I saw flowers only on the tomb of Peter the Great.

Modern times with their GULAG and fratricidal slaughter have produced a multitude of new bearers of passions. This galaxy includes, of course, the last Russian Emperor, Nicholas II and

his family. The Yekaterinburg tragedy is a sort of repetition of Holy Week. Christ could avoid the Golgotha Cross: after all He is the omnipotent, all-powerful God. He suffered morally rather than physically at seeing those who only yesterday met Him with shouts of Hosanna and now—"Crucify, crucify him!" But He went to the Cross in order to take the sins of the entire mankind upon Himself.

The path of Russian bearers of passions is not only the path of repentance for their sins, which they felt very acutely; in their sufferings they also sought to atone for sins of all other people, including your and my sins.

The royal family was waiting for their death in the atmosphere of Lent: repentance, prayer... After their death books were found in their private library, which were subsequently handed over to widowed Empress Maria Fyodorovna, who lived in Copenhagen at that time. One day, when hieromonk Mefody, whom I knew very well in Paris, was being presented to the Empress, Grand Princesses Ksenia and Olga, sisters of the late Emperor, showed these books to him. These were exclusively religious works by Holy Fathers, with marginal notes made by Nicholas II and underlined passages. Father Mefody told the Grand Princesses then that if all the marked and underlined places were put together, they would make up a spiritual testament or will.

With their consent he wrote out the extracts, which were later to appear in the form of a pamphlet. The text produced a tremendous impression: they consciously prepared themselves for their terrible end! The Emperor did not complain of his destiny, neither did he condemn people who only the day before had crawled on all fours before him and now cursed him as "Nikolai the Bloody".

Today, after what we have learned about the subsequent rulers of Russia, it is actually strange and awkward to hear these words...

The heir, Aleksei, made the following entry in his diary: "May they not torture when they kill..." And yet a hand was raised not only to kill, but to finish him off. And Grand Princess Olga wrote a moving poem about martyrs, about how people should die for the sake of others, calling them to pray meekly for their enemies.

These words convey the meaning of repentance, which a Christian should strive to assimilate and comprehend. Lent and Holy Week serve this comprehension: a person filled with penitential thoughts on these days, perceives Easter as settlement of all problems, as the Feast of Feasts, the Triumph of Triumphs.

St. Paul the Apostle says: *...If Christ be not risen, then is our preaching vain, and your faith is also vain* (1 Cor. 15.14).

It follows from what you have just said that Easter, as a Great Feast, is inseparable from sufferings and is comprehended more deeply and

acutely the more deeply a man is permeated with the desire to follow Christ in His passions. Thereby the Feast evolves from sufferings, as it were, crowning the labour of man's soul and prolonging it...

Perhaps the revival of the Orthodox thought in our people, in particular, the comprehension of paschal traditions, will help overcome the idleness of human soul, which has particularly developed during the atheistic decades?

I'll tell you the following story. Next to our cemetery plot in Sainte-Geneviève-des-Bois there was a small Catholic monastery. Once, during Holy Week, three young postulants from this monastery came to me and said: "Father Boris, in our monastery we are preparing for profession and ordination, and our spiritual chiefs have suggested that we should spend Easter with you."

They spent the paschal night in the cemetery church together with us and took part in the paschal procession with the cross. The Catholic monks were struck by what they saw, by the loving care with which every single grave was decorated.

On the following day a divine service—Vespers—was conducted again; a church procession again moved past all the graves by which relatives of the dead and their dear and near ones now stood.

The postulants told me later: "We have appreciated the wisdom of our teachers. If we were told only last week that we would be initiated into the mystery of Easter, the cognition of the Sacrament of Christ's Resurrection, would realize that there is no death, and, that consequently, the cause of death—sin—is not omnipotent, and this at a cemetery, of all places, among the dead, we would say that that is nonsense. But this is really so."

For every person, the path to God, to Christ, to be more exact, is a path from death to life, from earth to Heaven. Lying on this path are various obstacles—our sins and shortcomings. In the first place, we should see our sin, then discard it, then confess it, and after that atone for it by feats of piety, love of one's neighbour, repentance. If a person traverses this path he will come to God. Christ taught us: *Greater love hath no man than this, that a man lay down his life for his friends* (Jn. 15.13).

Today they often say that this or that leader should repent for the sins of past years. In particular, they say so to the CPSU. It has grown mature enough to acknowledge its mistakes but has not yet gone farther...

By Archpriest Boris STARK

(Abridged translation of the article published by the *Nashe Nasledie* [Our Heritage] magazine, No. 2, 1991)

The Church and the State

(In Retrospect)

The problem of interrelations of the Church and the state is a matter of particular interest both for the Church and society as a whole. The interest, it seems, is prompted primarily by the fact that our Homeland is presently at a turning-point of its development. What path will it take? What influence will the Orthodox Christians, as bearers of spiritual values and members of society united by one faith and world outlook, exert on the life of society, its social structures, the activity of the organs of power, home and foreign policy of the state? What is the inner stand acceptable and useful for each of us, for all Orthodox Russian people, to be taken in the political situation of today? How great should the initiative of the hierarchs be for them to succeed in curing the ulcers of our ailing times? Where are the limits of the social activity of the Church, her efficient participation in the life of the people? One cannot answer the questions without turning to the historical experience of the Church.

The Holy Scripture and the teaching of the Holy Fathers testify to the Church being founded by God, but it is also asserted by both that the state too has as its source the plan of Divine Providence concerning the world. As Divine establishments, both the Church and the state have the good of man as their goal.

God is the Creator not only of man but also of society. He made love of social life a part of man's nature, imbued him with the striving to commune with other people. The Church as the body of Christ is called upon to satisfy spiritual needs not only of individuals, but of peoples and states, to save one and all.

The God-established principle of state power is repeatedly testified to in the Holy Scripture. Christ, the King of Heaven and earth, submits to the power of Pilate for He recognizes that the power Pilate wields has been given to him by God: *Thou couldest have no power at all against me, except it were given thee from above* (Jn. 19.11), Christ said to Pilate when the latter spoke of his power.

St. Paul, Apostle of the Gentiles, elaborated the idea of the origin of power in detail in his epistles. *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God* (Rom. 13.1-2). It would be appropriate to adduce the interpretation of the text by the Holy Fathers. St. John Climacus says that what is meant here is the principle of power proper, not the power of any one who wields it. "Is it really so," Climacus asks, "that every master is of God?" And specifies: "What is meant is not a particular master but the power proper. It is the order of things under which some rule and others submit,

and there is no place for chance or arbitrariness throwing peoples here and there like waves, that call a matter of God's wisdom." The Apostle does not say that there is no master but of God, he says *there is no power but of God: the powers that be are ordained of God*. Similar interpretation of Apostle St. Paul's words is given by St. Isidore of Pelusium and St. Augustine the Blessed also asserts that all earthly kingdoms are established through Divine Providence. Thus, the Holy Fathers interpret Apostle St. Paul's teaching as the one opposing anarchy and asserting the very principle of power. And it is of special importance since the state power the Apostle speaks of was not Christian but a heathen one. It persecuted everyone who did not wish to worship heathen deities but Holy Scripture, nevertheless, admits it to be of God and teaches Christians to submit to it. Consequently, the principle of submission to state power is absolute and, therefore, the refusal to submit to it on the part of Christians as citizens on the grounds that the powers that be do not confess their faith and are even hostile to this faith is not to be taken as a standard. In cases when state power acts contrary to Christian moral norms, the Church is obliged and has the right to protest and try to influence state power and the latter may accept or reject the Church's stand; her duty fulfilled, the Church must stay content and patiently suffer the effects of the law ruinous for the truth while the state is ailing (be it the three centuries under the old empire or the seven decades under the new one).

Moreover, Apostle St. Paul exhorted Christians to pray for heathen kings of the time and give thanks for them to the Lord (see 1 Tim. 2. 1-2). With the history of the persecutions of Christians by the Jews and heathens in the Roman Empire and our Russian 20th-century history well known to us, how should we take these words of the Apostle? To allay our bewilderment, we may resort to the explanation given by the great hierarch of our Church, Metropolitan Filaret Drozdov of Moscow. "Can persecutors or persecutions be the object of gratitude?" he asks. "The puzzling question may be solved if we take into consideration the fact that the Holy Apostle is not merely a teacher but a God-inspired teacher... Paul sees through the temporary darkness of heathen kingdoms, while the Spirit of God within him foresees the light of Christian kingdoms to come. His spiritual eye pierces future ages and encounters Constantine who brings peace to the Church and enlightens kingdoms with faith; sees Theodosius and Justinian who defend the Church from heresies; he doubtlessly further sees Vladimir, Aleksandr Nevsky and other disseminators of faith, defenders of the Church, guardians of Orthodoxy. It is not surprising then that St. Paul writes: *I exhort therefore, that, supplications*

prayers, intercessions, and *giving of thanks be made for all men; for Kings, and for all that are in authority*, for there would also be kings and authorities for whom one would have to pray not with sorrow, but with gratitude as for a precious gift of God. So our Church too, certainly not without sorrow, offered up prayers for the authorities hoping that the times of trial and temptation would come to an end. We now see how well-grounded the hope was, and how profound is the interpretation of Metropolitan Filaret.

Let us turn now to some landmarks of church history. The Apostolic Church, like her Old Testament predecessor, the Church of the law and the prophets, asserted the soteriological service of the state to the supreme goals of the Heavenly Kingdom. Even the three-centuries-long demoniac anti-Christian resistance of the heathen empire of the epoch of persecutions did not tempt the fathers and teachers of the Church to accept the Roman state into the bosom of the Church as soon as it put an end to the madness of persecutions. The union with the Christianized state, that is, the state enlightened from within by the Orthodox spirit, was a triumph of the Church to be remembered, her great feast, so self-evident and indisputable that it did not give rise to any debate or heresy, was a genuine consensus patrum (conciliar opinion of the fathers). Contrary to the assertions of the present-day liberal reformers who, allegedly, strive to save Christianity from "spoiling" or "distortion" brought about by its contact with the state, it was impossible for Church fathers to consider religion a private, personal affair not connected with social life. Creation, by the common effort of the Church and the powers that be, of a saintly personality, a cleansed soul of the people, a sanctified statehood was the task put forth in Byzantium under Constantine the Great and consequently taken up by Rus under Prince St. Vladimir.

The Church and the state should not be hostile to each other. Things which are Caesar's and God's should not conflict but be in full harmony and accord, acting in common but without infringing upon the freedom and independence of each other in their autonomous spheres.

Relations between the Church and the state in Byzantium and later in Rus were based on the principle of concordance formulated with the greatest clarity by Emperor St. Justinian the Great in the foreword to the 6th Novellae (March 16, 535). The foreword was also included in the Slavonic *Nomocanon*. According to Justinian, the Church and the state (priesthood and kingdom, in his terminology) are two gifts of grace to humanity from the All-High, i. e., two orders of things both of which have as their source God's will, and must, in compliance with this will, be in full agreement (concordance) with each other. The Church deals with Divine, heavenly matters; the state—with human, earthly things. But, at the same time, the priesthood, in the union with the power, directs social life along the path pleasing unto the Lord, while the state does its utmost to guard church dogmas

and the honour of the priesthood. Here it is appropriate to recall that already Constantine the Great defined his position as bishop for external matters imparting to the title of bishop the narrow sense of manager supervising financial and administrative affairs of the community, the meaning it had in the Early Church. The status of "external bishop" offered the Emperor an opportunity to exert extensive influence within the Church: he as much as convoked and presided over Ecumenical Councils, which raised not the least objection both in the East and the West. Moreover in some cases it was solely the commonly acknowledged authority of Byzantine emperors among their subjects, their firm supreme power binding for all that could ensure the successful termination of council sittings which, according to the acts of the Third Ecumenical Council, were hindered in every way by heretics and the troubles they stirred.

Given the ideal concordance like this, the state and the Church are seen as two different functions of one organism. In "Epanagoge", legal code of the end of the 9th century, prepared, probably, by Patriarch St. Photius the unity of the civil power and the priesthood is likened to the unity of man whose two natures are the soul and the body; corresponding to each nature is the power that rules it; that of the emperor rules the body, that of the Patriarch—the soul. As pointed out by A. Kartashov, such terminology and such images assert that the borderline between the Church and the state is irrational and underfinable. Equally irrational is the simple but mysterious fact of a single and, simultaneously, two-fold nature of man... Antinomy of the combination of the kingdom of this world—the state, and the Heavenly Kingdom, which is not of this world, find expression in the religious experience of Orthodoxy not as an absurd or a paradox but as a consistent postulate of the faith in Divine Incarnation: unconfliant and indivisible combination of the poles of being, irrational, but real to the utmost. This formula is the key to the model of relations between the Church and the state.

Certainly the picture drawn above is of an ideal nature. The reality was often dreary and ambiguous. Of common knowledge are despotic abuses by Byzantine emperors and Russian tsars who administered church affairs, as well as sins of servility on the part of the episcopate. But it does not give grounds for characterizing the system of concordance as Caesaropapism providing for the supremacy of the tsar in the Church. Caesaropapism has always been considered an abuse and has never won canonical recognition. Whenever concordance was broken by dissonances and the powers that be tried to rule the Church imposing upon her heresies and canonical non-righteousness, the Church brought forth fighters for her freedom—monks, bishops, Patriarchs. We may think of St. Athanasius the Great (4th cent.), St. Maximus the Confessor (7th cent.), monks of the iconoclastic epoch, Patriarch Nicholas the Mystic who refused to recognize the fourth marriage of Emperor Leo the Wise (10th cent.), St. Mark of Ephesus

who rejected the Florentine Union, and, here in Russia, Sts. Filipp, Germogen, Tikhon.

One should not ignore or hide the defects of the Byzantine or Russian medieval state. But the noble task they faced should not be ignored either. The goal was the creation of genuinely Christian society. In our time the urgency of the task is being revealed anew and reaffirmed. Today, when we take up again the problem of Christian statehood, no matter how obscure and dubious it might seem and whatever concrete form it might take to suit the current age, we would not pass by the Byzantine and Russian Church-state experience, the teaching on concordance. Dissociating ourselves from the view of reformist historians and theologians, who assert that the entrance of the Church into the union with the empire was her fall and self-betrayal, we continue to preserve the ideal of genuine concordance. The Church never rejected it. She recognizes the path of the union with the state as part of her soteriological mission, restoration of her normal function which

was temporarily turned down with sinful stubbornness by the anti-Christian power. While the situation at hand does not offer an opportunity of realizing concordance in Church-state relations, it seems unreasonable to retreat before the new, indirect form of its implementation. We must seek for efficient, wise, earnest answers to the questions of ways of creative regeneration of Russian culture, Russian spirituality, Russian statehood. At any rate, we part company with people who "sadistically ram in stakes into the grave of Orthodox kingdom" (A. Kartashov).

The optimism of our religious and national self-consciousness is based on the fact that Great Byzantium and Holy Rus were historical realities. The very faith in Holy Rus, the conviction that outside it, as a Christian state, there is no way out for Russia is a basis for action.

Rebirth of Holy Rus is a behest of the Holy Fathers of the Church conformably to our time.

Deacon MAKSIM Kozlov

On the Centenary of the Birth of Pavel Korin, a Great Russian Artist

To Praskovya Tikhonovna Korina

Deeply esteemed Praskovya Tikhonovna!

On the day of the centenary of the great Russian artist Pavel Dmitrievich Korin I would like to address You, his devoted helpmate who shared with her husband all joys of artistic creation, who helped him to overcome all difficulties, known in full measure only to You and to him, of the life of a real artist, who by the will of God lived in the tragic epoch of the history of his Motherland.

Of the entire great artistic heritage of Pavel Dmitrievich, which has for ever become part of the cultural treasury of our Homeland, I single out works devoted to the life of the Russian Orthodox Church contemporary to him and to her outstanding role in the Russian history.

The great spiritual force, depicted in the series of portraits of hierarchs, clerics and monks of "The Outgoing Rus" cycle, is a clear evidence, for the present and coming generations, of the fact that in the hardest time for our Church God did not leave our people without His help and spiritual guidance and our land never diminished in the good shepherds who giveth their lives for the sheep (Jn. 10. 11).

Looking into the inspired faces depicted by the artist we realize that there was no and could be no break in our home spiritual tradition, that owing to them and to the host of other zealots of piety and martyrs the Holy Orthodoxy has been preserved and is spreading now among our people.

Today our Church, all of us face great tasks of spiritual and moral education of our fellow-countrymen, of the revival of faith in the hearts of people.

Today in many of our churches fervent prayers are being offered up for the repose with the saints in the Heavenly Mansions of the servant of God Pavel, a faithful son of the Holy Orthodox Church, who zealously worked till his last day.

We believe that grateful memory of Pavel Dmitrievich Korin, a great artist, will never fade from the hearts of his fellow-countrymen.

And to You, dear Praskovya Tikhonovna, I prayerfully wish spiritual and bodily strength. May the Lord the Most Gracious save You.

With love in Christ,

ALEKSY, Patriarch of Moscow and All Russia

July 8, 1992



**THE CHURCH OF THE TRANSFIGURATION (18th century)
AND THE MONUMENT TO ST. SERGY (sculptor V. Klykov) IN RADONEZH
WHERE THE SAINT SPENT HIS YOUTH**



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